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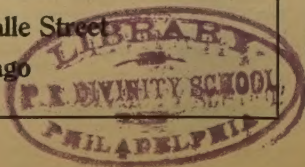
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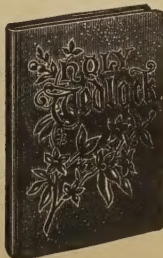
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NO LARGE growth in holiness was ever gained without taking
time to be often and long alone with God.—Austen Phelps.



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VOL. LI

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Ascension

With the sound of the trump Thou art gone up on high,
O Lord Christ, who hast triumphed alone,
And with glad hallelujahs the hosts of the sky
Give acclaim as Thou takest Thy throne.

Over Death and the Grave met in merciless fight,
Thou didst victory measureless gain;
Robed in mercy henceforward and girded with might,
Thou a Prince and a Saviour shalt reign.

Thou shalt give to Thy chosen the penitent heart,
On them pardon of sins shalt bestow,
And, to crown these Thy gifts, Thou shalt grant them a part
Of Thy travail and triumph to know.

They through all the wide world shall Thy gospel proclaim,
Shall disciple all nations of men,
That believers baptized in the faith of Thy Name
May be Thine when Thou comest again.

For, by angels attended, on time's latest day
As the Judge of the Earth Thou shalt come,
With remediless ruin shalt the evil repay,
Shalt receive Thy redeemed to Thy home.

JOHN POWER

EDITORIALS AND COMMENTS

Who Shall be Admitted to the Holy Communion?

WE believe the historical sketch of the much discussed Confirmation rubric which is given from the pen of the Rev. Lefferd M. A. Haughwout in this issue will be found entirely convincing to most people as to the meaning of the rubric—"And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed."

We entirely agree with the principle laid down recently by several authorities, that the rubrics must be interpreted in the light of history and not merely from the etymological meaning of the words themselves. To the history of this rubric we are rightly sent.

But this may not be made to imply that the rubric means the opposite of what it says, and that those who are neither ready nor desirous to be confirmed shall be admitted to the altar, on the ground that the primary reference is to children. This seems a lamentable *non sequitur*; and it certainly puts a premium upon separation from the Church's visible unity. Imagine a man who, baptized in the Church by a priest of the Church, has an invincible prejudice against Confirmation as "a fond thing, vainly invented." So long as he remains a member of a Church congregation, he cannot come to Holy Communion lawfully: everyone grants that. But let him leave the Church of his baptism to become a member of the United Original Seceders (say) and his former rector is bound to give him Holy Communion whenever he presents himself! Which is absurd.

The rule requiring Confirmation as the normal preparation for receiving Holy Communion has prevailed in England at least since the thirteenth century. Let it be granted, then, that modern conditions did not enter into the original purpose. But it meant in the thirteenth century that they who were neither confirmed nor ready and desirous might not be communicated, and it is difficult to see why it does not mean the same thing in the twentieth century. Especially is this view strengthened by the fact that the Puritans at the Savoy Conference asked that the restriction be removed, and the Bishops representing the Church declined to grant the request, except to the extent of granting permission that those who are "ready and desirous to be confirmed" might become a lawful exception to the rule. This exception did not cover the ground that the Puritans wished to cover, which was that those who did not believe in Confirmation might receive Holy Communion without it. The Church refused to grant their request then; it is difficult to see how, with no change in the terms of the rubric, it can be assumed that its meaning is something different now, and that what the Church refused in 1661, has somehow become lawful in the Church in 1914.

Again, it is true, as we are sometimes reminded, that the Table is the Lord's. But who is the accredited spokesman for our Lord? Is not the Church? His own words are, Hear the Church. It is by virtue of His commission that the Church makes her rules. To say that because the Table is the Lord's, therefore every one has a right to receive from it without fulfilling any prior conditions, is a strange course of reasoning. If the Church has no authority to make the rule, then she has no right to require the discipline of her own children. Favoritism would not recommend the Church as a mother.

And if the rule of Confirmation is to be waived, is it held that Baptism should also be waived? There are Christian bodies that lay little stress upon Baptism. Shall their unbaptized be communicated?

Where shall the line be drawn?

There are those who deny our Lord's Deity and His Resurrection; there are religious bodies that do this formally and officially. Shall their people also be admitted? How shall it be said that they "discern the Lord's Body"? Certainly they hold that His Body ceased to exist as body centuries ago. Are they to be received despite their repudiation of this teaching?

If a "Christian Scientist" should emphasize the first part of his sect name, and ask whether he might come to receive the Blessed Sacrament, while still denying the Personality of God,

the Incarnation, and the reality of bread and wine; ought he to be gladly welcomed?

Put the case of a devout modern Jew, honoring Jesus as an illustrious Jewish reformer. Would our friends bid him come? Or a Babist, or an Ethical Culturist, or a Mormon? If not, why not?

These questions are all simple, and ought to be answered. Indeed, they must be answered, if this new mode of interpretation is to be accepted. Was it not Kant who said, "Act at all times from precepts fit for laws universal"? Well, there must be some general principle in this whole field, which will solve those, and other like problems, harmoniously. We wait to hear it enunciated.

But, we are told, the restrictive rubric applies only to our own people. Of course it does. So does the invitation, "Ye who do truly and earnestly repent." So does the rubric, "Then shall the Priest . . . proceed to deliver" the sacrament "to the People." So does the whole Communion service. So does the whole Prayer Book. For all services and offices of the Prayer Book depend upon one another, and there is throughout the presumption that whoso is present in the church, is a loyal son or daughter of the Church, and has fulfilled all the conditions of such loyalty. The proposition that the rubric is for "our own people" proves too much.

Yet let us not be misunderstood, and we think those who hold that the rubric means what it says, are often assumed to hold a position that they do not hold.

No one, we believe, holds that a person presenting himself in good faith at the altar rail to receive Holy Communion should fail to be communicated. We freely grant that charity is the greatest of laws, and that the altar-rail is not the place to make enquiries concerning the status of strangers. The Church presumes her conditions to have been fulfilled by those who participate in her worship.

OUR FRIENDS ought to find some less lame interpretation of the rubric, than that "admitted to the Holy Communion" means "added to the roll of communicants in the parish." Well does Mr. Haughwout show that the rule is older by some centuries than the custom of making up parish registers; and a rubric in the Confirmation office is hardly the natural place in which to look for directions for writing up a parish register. Sweet reasonableness is not on the side of that interpretation; we had almost written that common sense was against it.

Yet the rule must mean something. Why not assume that it means what it says?

No doubt we all feel keenly that the Sacrament that was meant for a pledge of unity has really become a standing evidence of disunity. But the disunity is a fact. It does not become less a fact by pretending otherwise. If all Christians cannot, to-day, receive the Sacrament together, it is not because new terms for receiving it have been proposed. Rather is it because the old-time conditions are repudiated by many who yet call themselves Christians. Unity is to be restored by again accepting the historic conditions; not by repealing or waiving them. We earnestly desire unity, we long for the day when we can all kneel and receive the same Blessed Sacrament of the Body and Blood of Christ together; but we do not desire to pretend that unity exists when it does not.

If our friends would say simply that of the meaning of the rubric, in accordance with Mr. Haughwout's interpretation and ours, there can be no doubt; but that modern circumstances having led to large numbers of persons being unconfirmed through no individual fault of their own, and so placed that occasionally they fall temporarily within the ministrations of the Church and wish to receive Holy Communion, and that these should be temporarily and extra-legally admitted thereto as the lesser evil than repulsion, their position would be intelligible. We might then discuss such exceptional cases on their merits and try to reach a general understanding; for nobody supposes that Kikuyu or Mid-China conditions were in the

minds of the men who penned the rubric or of the Bishops who answered the Puritan divines at the Savoy. This is not to say that we could ever justify "open" communions; but it would give us a basis for discussion that would be intelligible, and would save us from that unhistorical and totally unreasonable interpretation of the rubric that to-day receives a limited acceptance solely because of the respectability of a few Bishops and others who, in a most extraordinary manner, have inconceivably lent it the weight of their names.

Meanwhile, if we may venture a suggestion, it is not the Blessed Sacrament at all which ought to be offered to everyone on his own terms, but the *Agapé*, or Feast of Love. To eat and drink together is a sign of brotherhood, truly; and all who hold by common standards of aspiration and uplift may well establish tables of fellowship where blessed bread shall be shared and refreshing cups overflow. But it is not meet to turn the most Comfortable Sacrament of the Body and Blood of Christ into a human device for expressing general sympathy with our neighbors; it profanes the Sacrament, and it greatly injures those who receive it ignorantly. Let us, if necessary, pattern after the Methodists, who revived that apostolic custom; and let our parish houses be scenes of primitive fellowship, as we play host with what is ours, to all who choose to come.

ONE of the curious phases of human nature is the timidity which men show on occasions when some advance is required. Nowhere is that timidity more disconcerting or more unfitting than in connection with the discussions in diocesan conventions relative to the wisdom of "entering" the Provincial System. It is undoubtedly an unfortunate clause in our ecclesiastical constitution that leaves a diocese free to enter or not to enter into that system; but one might have hoped that after the system had been established by General Convention, all further questioning concerning it would be at an end.

The Diocese and the Province

The system of "Departments" for missionary purposes was established by the General Convention of 1907, without the smallest warrant from the constitution, and not the slightest objection was raised in any diocese. No diocese was bound to have anything to do with it; but no diocese even thought of holding aloof. Its wisdom, as far as it could go, was vindicated by experience.

The same system was extended to the Sunday school enterprise by the General Convention of 1910. Again there was not the slightest warrant for the action in the constitution. Again the whole Church coöperated splendidly. Again the system, so far as it could go, was vindicated by experience.

In both these matters experience also showed that success was unnecessarily limited, and that machinery was unnecessarily duplicated, in a very expensive way.

Finally the General Convention of 1913, impelled by a very general demand, as was shown by the overwhelming vote in both Houses, combined these systems, added social service and other functions of work that is general rather than local in extent, simplified the machinery, brought it under constitutional control—and because the dioceses have the constitutional power to hold aloof, we hear of quibbling objections to participation, or of the wisdom of making terms before a diocese will give its consent.

Do not Churchmen realize that the "Departments" have been absolutely wiped out and superseded? There can be no more "Department Councils," nor "Department Secretaries," nor any continuation of the machinery that has been built up during the last six years. Dioceses must choose between helping and not helping; between the principles of coöperation and diocesan selfishness. There is no other issue at stake.

If any diocese holds aloof, it will be entirely within its constitutional rights. So would it be if it refused to contribute toward the apportionment. There are very few, if any, opportunities for the coercion of a diocese to do anything whatsoever. The supreme right to be self-sufficient is as truly the possession of a diocese as it is of an individual. Any diocese has the same constitutional right to "sulk" with respect to the Province that any individual has with respect to the parish, and every parish with respect to the diocese.

A diocese that determines to hold aloof, simply cuts itself off to that extent from the inspirational movements in the American Church. It refuses its coöperation in missionary, educational, social, and other common movements in the

Church. It deprives its clergy of the protection of the provincial courts, and refuses to give the clergy of other dioceses the benefit of its own coöperation in those courts. In short, it proclaims as its own the principle of diocesan exclusiveness, diocesan self-sufficiency, diocesan selfishness, diocesan narrowness. It will be entirely within its constitutional rights if it takes that attitude. It will also herald its own *character* throughout the Church.

It is a disappointment that a single clergyman or layman of the Church can be found who will even deem it an open question whether his diocese ought to take that position.

AN era of good feeling" in matters of Religion is surely much to be desired; and among Christians, who acknowledge the Law of Love as supreme over them, it ought to exist perpetually. That it does not is matter of general reproach; and he must be a cold Christian who can hear the proverb about *odium theologicum* without blushing.

But such good feeling does not involve any sort of moral or intellectual compromise; and that element, once introduced, turns the good feeling into sickly sentimentalism. For example, the recent Kikuyu discussion in the Church of England led many to comment upon the need of a united front in East Africa, because of the Mohammedan peril; whereupon a committee of Moslems wrote to the English papers indignantly protesting against this utterance as unchristian in spirit! Why? Christians must regard the spread of Islam anywhere as a very real peril, religiously and socially, none the less because acceptance of the Koran may work a very real (albeit limited) advance from fetichism or polytheism. Honest conviction in matters religious must often involve, as a necessary consequence, the witnessing against what is believed to be error. It is a little unreasonable for champions of indifference to object to that witness; how absurd, then, for them to fault, not only the denial of error but the affirmation of truth!

Yet here is a two-page article in the *Christian Register*, by the Rev. Dr. Sunderland, entitled "Unitarian Worshipers in Orthodox Churches: Some Personal Experiences," in which the writer complains bitterly that Presbyterian, Congregational, and Episcopal churches, which he entered during the summer, "were not simply Christian churches, but distinctly and definitely trinitarian." Six times in the first, and six times in the other two, the Doctrine of the Trinity was affirmed unmistakably, he mourns; while there were "other things not in harmony with the faith of Unitarians, as the frequent use of such expressions as 'Our Lord' applied to Jesus, petitions for mercy 'for Christ's sake,' and so on. The bloody ninth chapter of Hebrews was read as 'God's Holy Word'; Luther's hymn, unexpurgated, was sung, and the Apostles' Creed, falsely so called, was recited. The worship of Christ was greatly emphasized, and the atonement doctrine in its most bloody and repulsive aspect." The writer goes on to allege that Unitarian services, being undogmatic, are spiritual, and contain nothing sectarian and dividing, so that trinitarians can unite in them without conflict; he calls upon Orthodox Churches to make it possible, therefore, for Unitarians to worship with them on terms equally "broad."

If all this did not deal with matters of the highest and most sacred import, it would be funny. A tiny sect proposes to all Christendom to negotiate a treaty upon equal terms of abstention from what is contradictory of belief on either side! But the writer is wrong in at least three of his assumptions. So far from dogma being inconsistent with worship, it is essential to it. "He that cometh to God must believe that He is"; and the atheistic ethical culturist might legitimately fault Unitarian hymns affirming the existence of One God in One Person as "dogmatic," and Unitarian prayers as involving not only the dogmas of God's Existence and Personality, but several other cognate doctrines all equally offensive to him. Negative dogmas, like those which deny the Deity of Jesus, the existence of the Holy Spirit, the Inspiration and Authority of Holy Scripture, and the Social Oneness of God, are no less dogmatic than the positive dogmas of the Christian Creed. And those denials, permeating the whole service of Unitarian congregations, make it impossible for Orthodox Christians to join with their Unitarian neighbors in any corporate act of worship. As Dr. Sunderland says, we do adore Jesus with the worship due to Almighty God, because we believe He is Almighty God. If Unitarianism is right, this is gross idolatry; but if indeed

He is what the consentient voice of Christendom from St. Thomas' day has proclaimed Him, then to deny Him is to put oneself outside the number of His people. There is no "larger synthesis" whereby we who confess His proper Godhead and they who reject it can both be right, or can find some common ground. And the affirmations of Christian Faith are nowhere clearer and more assured than in Christian worship; *Lex orandi lex credendi*. A Bible, a Prayer Book, a Hymnal "expurgated" by Dr. Sunderland (to use his own word) would do admirably—for Dr. Sunderland's sect; but not for any body of Orthodox Christians, be they "intellectually weak" (to borrow another kind phrase of his) or not.

What Dr. Sunderland seems to desire is that trinitarians should become thinitarians. And they won't!

BISHOP BRENT'S election to the episcopate of New Jersey is said to rest upon a feeling that he has already given to the work in the Philippines as many years as he ought to give, in justice to his own health. He went to his island see in 1901, and thirteen years of semi-tropical life in it may quite properly be held as long enough for any man of northern birth, whatever his physical constitution may be. That Missionary Bishops who go to fields in which climatic conditions make unusual demands upon their strength, ought to be relieved after a reasonable number of years of service, cannot be denied.

Bishop Brent's Élection

Bishop Brent's service in the Philippines has been that of a statesman as well as that of a missionary, and he has been an ideal example of American civilization to the civilized and the uncivilized peoples to whom we were hardly more than a name when our flag was raised over the islands. He has laid foundations wisely, and if he deems it right that he should now leave them for others to build upon, it is with the recognition on the part of not only American Churchmen but of Americans generally that he has abundantly made good.

New Jersey will be much to be congratulated if Bishop Brent shall deem it right to accept her urgent call.

IT is disconcerting and annoying to learn that the naval appropriation bill passed the House only after the provisions for increase of chaplains from 24 to 52, and for creation of the grade of acting chaplains, had been stricken out. There were 12,000 men in the navy when the number of chaplains was fixed at 24; there are 67,000 now, and no additional chaplains.

For Increase in Naval Chaplains

The paragraphs went out, not on a vote of the House, but on a point of order in Committee of the Whole, made by Mr. Tribble of Georgia, who insisted that chaplains have too much authority on ships in determining the character of religious service and in compelling men to attend it; too many of them are stationed at Navy Yards, and that three of the present number are of foreign birth. He also criticised the Naval Affairs Committee for refusing to report in favor of the appointment of 24 social welfare secretaries. Although a member of the Naval Affairs Committee, Mr. Tribble was not present when the hearing to the Churches was given, and he declared that only three ministers were heard. As a matter of fact five ministers had spoken, representing the Federal Council of the Churches of Christ in America, the Protestant Episcopal Church, and the Roman Catholic Church. These embrace practically the whole Christian sentiment of the nation. A final request for unanimous consent to return to the subject was blocked by objection of a Milwaukee congressman, Mr. Stafford. If Mr. Stafford believes the Christians among his constituents to be a negligible quantity, we suspect he is quite mistaken. He owes an explanation or an apology to them.

The bill now goes to the Senate; and we shall earnestly hope that the eliminated provision will be restored.

WE shall hope that the case for the United States before the A-B-C mediators will not be so stated as to make it seem that the Tampico incident and that connected with Mr. O'Shaughnessy's mail, are the chief issues between the United States and the *de facto* President of Mexico. These are only last straws. The real issues to be determined are somewhat as follows:

The Real Issues with Mexico

Was the assassination of Madero and Suarez the result of a conspiracy to which Huerta was a party?

If yes, was the United States justified in holding that a

conspirator to the murder must not be permitted to succeed to the position made vacant by the murders?

If yes, what steps should, and shall, both parties take to insure peace and constitutional government in Mexico?

Whether yes or no, is the United States justified in requiring the salute to her flag as demanded of the *de facto* President of Mexico in addition to the form of apology already offered for the arrest of American marines?

Have Americans or other aliens resident in Mexico been killed, imprisoned, or otherwise mistreated during the *de facto* presidency of General Huerta? If so, what reparation, if any, should be made, and what steps should the United States take to enforce such reparation and to insure safety for aliens in future?

Is the American occupancy of Vera Cruz justified by the events which led up to it? How long should the occupancy continue?

These are the real questions at issue, and they ought to be answered by the mediators.

Mediation is less formal than arbitration; but to be successful it must establish facts and determine what should be done about them.

MAGAZINE publishers and editors seem to be having a more or less parlous time, judging by the results of the recent meeting which they held. They faced the situation with frankness and a fair measure of boldness, and reached the conclusion, among others, that there had been too much "muck-raking" and sensational exploitation of political questions.

Attitude of the Magazines

They felt that the general public had become tired of reform talk and of denunciation of alleged social evils. In abandoning their legitimate field and competing with the daily newspaper, their efforts have resulted in repetition, crudity, haste, and lack of interest. As the *Chautauquan* said:

"They have not been original, independent, individual enough. What is called 'muckraking' is only an illustration. Articles on government, on administration, on political and economic evils have a place in magazines, but such articles should be quiet, intelligent, solid, careful. The same is true of other topics. The manner and not the matter proclaims the policy of the magazine."

It has been rather hard for the genuine, long-haul civic worker to maintain his own during the past ten years, for doubts have been cast upon his sincerity because he did not shout as loudly as others, nor beat the tom-toms so frequently. If he has been earnest and sincere, however, he will in the long run win out and bring about many much-needed changes in our present system.

Going back to the matter of magazines, it is interesting to note what Robert Underwood Johnson, the former editor of the *Century*, has to say concerning the conference to which reference has just been made:

"The new type of magazine has no region of repose for the eye to rest upon. It reflects the neurasthenia of the day, the impatient pulling up of everything growing in our national life to see if it is alive. Its writers attempt to take the Kingdom of Heaven by rush line violence. This restlessness of the magazines is not less regrettable because it is the co-efficient of the age. Years ago Woodrow Wilson, in commenting on Carlyle's style, said trenchantly: 'All life is not running to a fire.' I believe that we ought to return to the calmer philosophy of Emerson. It would show us that truth does not consist wholly in the exposure of facts, but that we may best contribute to the progress of our times through a fine ideality. Realism is too unworthy as an end if not as a means. Realism is like the stones of the temple, but idealism is the glory of the temple itself."

Perhaps we may yet restore dignity as a factor in the magazines. Happily the religious press, or the best part of it, has been free from the excesses that have discredited some of the magazines.

NO small amount of care is expended, in this office, on the selection of brief extracts to be used as "fillers" at the bottom of columns. It is a pleasure to give credit for many of those now being used to a very excellent compilation of such extracts entitled *Joy and Strength for the Pilgrim's Day*, compiled by Mary W. Tileston, published by Little, Brown & Co.

A Book of Extracts

The collection of such extracts involves an amount of labor and research that few appreciate. We believe that not a few readers will wish to possess the little book for which the compilation was made.

ANSWERS TO CORRESPONDENTS

D. H. R.—God the Father is declared in the Nicene Creed to be "Maker of heaven and earth and of all things visible and invisible"; and the process of creation is further stated to have been *through* the Son, "by whom all things were made." It is obviously impossible for us to understand fully the distinction between these relationships, which involves the whole mystery of the Holy Trinity.

M. C. W.—Some useful books for a young man having no belief in the divine are Tucker's *Some Studies in Religion* (75 cts.); Ragg's *Evidences of Christianity* (35 cts.); Waggett's *Religion and Science* (90 cts.).

"DO YE NOW BELIEVE?"

FOR THE FIFTH SUNDAY AFTER EASTER

IT is told of some Russian noblewoman that she wept over the imaginary sorrows of the characters in a play that she was attending, while her coachman froze to death, outside the theatre. It is not so unreasonable a story, as our own experience teaches; for we all run the danger of expending sympathy in emotion without action.

In these days of extended reading, cheap literature, motion pictures, and the ubiquitous play-house we are more and more exposed to emotional license; and in our religious life there is a growing appeal made to "feeling." Principle is not a sufficient incentive to godly ways of life; but recourse is made to "campaigns," plans, grouped effort, and what not. These things in themselves are, of course, valuable aids to work; but the pity is that our successful accomplishment of work depends so largely upon such means. It does seem as though the world of men and women is surfeited with emotional experiences, and that it needs the steadier and normal life of action founded upon principles. For the strain upon the feelings leaves us only too often bereft of energy for genuine service; and movements, however good, have a fatal habit of coming still-born, or at least of being short-lived.

"By this we believe that Thou camest forth from God!" the disciples exclaimed. "Do ye now believe?" our Lord answered; "Behold the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone." How loath they were to believe it, and especially the impulsive, emotional Peter; yet Peter denied Him more positively than any of them.

Strangely enough from one point of view, it was when the Saviour was removed from them in His physical presence that the apostles began to show the loyalty and zeal that made light of persecution and death, and that was later characteristic of them. And yet it is not strange. Aside from the soldier, the great leaders of men left their cause strengthened when they could no longer arouse the emotion of enthusiasm by personal appeal; for men lose sight of a cause in the presence of its advocate, as a rule; and they are ready, for the moment at least, to make greater sacrifices for their hero than for the truths he preaches. While they were with Him the disciples were content to applaud His utterances. When He was "gone" they lived His precepts; and in their active service they found more faith than in all the days of earthly companionship with Him.

A truth will meet with our intellectual consent because it is attractive or logical or desirable; but it does not really become true to us until we have put it into practice. Nor does the proof that others have gained by experience make it our truth; for, naturally, it is not proven until our own experience has confirmed it. Thus, the truth that is discoverable by faith is that most reasonably accepted; for faith first believes its Authority, and then acts upon its belief.

The things we believe most firmly through the avenue of the intellect, by a process of logic, are the things we seldom put into practice. That is why philosophers disappoint us so by their lives; for philosophy is an attempt to interpret life by a logical system of thought. Mathematics, on the other hand, is as greatly under the dominion of logic as philosophy; but every step is "worked out." Mathematics is a practice rather than a theory; for the end of mathematics is *demonstration*.

That is what this weary world is seeking from Christians—demonstration. "Do ye now believe?" is the question of the world as well as that of our Lord; and our answer must be in deeds, not words—not even the greatest and the most beautiful words. Christianity is a *life*, not a philosophy. Its Author is Life. He is the Word *becoming* and *actuating*; and our sure knowledge of Him, and of the "teaching," will come when we learn to do His will. It is not in the crying of "Lord, Lord," but in the doing of the work.

"Be ye doers of the word, and not hearers only." R. DE O.

Blue Monday Musings

By Presbyter Ignotus

I HAVE just had twenty cents' worth of motoring: from Washington Square up Fifth avenue to 110th street, across the top of Central Park to Seventh avenue, up to 145th street, and back, on top of a New York motor-bus. If Alfred Noyes can write a poem about the rather uncomfortable London trams, and make one feel something of the majesty and mystery of a great city, some American bard ought to interpret in ringing verse that wonderful series of moving pictures unfolded before the rider along that route, for his dime. Washington Square itself was full of dancing, rope-skipping children; nicely grouped, however, the denizens of the north side, with their nurse-maids, keeping together in one corner, the black-eyed proletariat overflowing all the rest but never intruding upon that sacrosanct section already held. Almost all wore white stockings of varied degrees of whiteness; what a power fashion is! The Judson Memorial tower, with its illuminated cross a beacon by night, dominates the south side of the square; but one misses the old New York University building which used to stand on the east side, scene of *Cecil Dreeme*, and many another romance that never reached print. A few fine old mansions remain below Fourteenth street, and the towers of the Ascension and the "Old First" recall George William Curtis' delicious *Prue and I*, and Felix Oldboy's *Tour Around Old New York*. The Brevoort House has changed its name, but it still suggests Sam Ward and Marion Crawford.

From Fourteenth street to Twenty-third, at the lunch-hour, it seems as if all Jewry had been transplanted! Why the cloak and skirt trade, familiar to all readers of *Potash and Perlmutter*, should have seized upon that region for its very own is a problem unsolved; but one could fancy that a riot was impending when all the workers in the lofts came down to stretch their legs and breathe fresher air.

From Twenty-third street well on towards Central Park, the inroads of business are ever more marked; and the shopping crowds, the gaily dressed promenaders, the three rows of automobiles moving in each direction, and the crystal-clear air with its hint of spring, make up such a spectacle as neither Paris nor London can match, I believe.

Some old friends remain visible: dearest of all, one catches a glimpse of "The Little Church Around the Corner," quintessentially peaceful, homelike, fragrant with the atmosphere of piety. (Happy they for whom the hospitable rectory doors swing invitingly!) Its Sanctus bell rings out clear a more blessed heralding than that of the chimes in the great Metropolitan tower, five blocks away; and one must be insensible indeed who does not bend his knee within its hallowed precincts.

The lions at the entrance of the great new Library are absurd beyond words; but the new St. Thomas', half a mile further on, in its exquisite harmony, gives one courage as he thinks of American art. What could be lovelier? The costly new hotels are unimportant—since high living and plain thinking almost always go together; even the splendor of the University Club seems unfitting; and the modest homeliness of the Players is a hundredfold more desirable.

The Park is just putting forth its green; admirable, of course, as *rus in urbe* always is, but nothing like so beautiful as the real countryside. I look with more interest at the human pageant, arrayed in all the new fashions. What to say of those same fashions? Much criticism of them is beside the mark; for it ignores that a great deal of what we call "propriety" is merely conventional. I don't see why people who want to walk should tie up their ankles so as to make it difficult; but the new hats looked very piquant and pretty, even if sometimes out of harmony with the faces underneath.

Can anyone say why decent women disfigure themselves with cosmetics? Evidently, it is with no thought of secretly repairing natural deficiencies; for they plaster on paint and powder lavishly, ostentatiously, defiantly. It is not beautiful; I think it is unclean, and wish they would wash their faces. But there is no mistake about the prevalence of the fashion this spring, alas!

St. Patrick's looks more than ever like confectioners' work.

The big brown Vanderbilt houses still stand, despite the threat a bus-driver hissed into my boyish ear twenty-five years ago: "It wouldn't take many pounds of dynamite to blow those palaces into dust!"

What a contrast, as we swing into the small-apartment region above the Park! Almost every name is Jewish, except where we pass through a black belt; but the huge mass of the new Cathedral impends westward, like a castle on its crag. The sun sets red behind it, and the many-twinkling lights of New York come out. A wonder-city, truly!

FROM THE Hospital of the Resurrection of Hope, in Kumamoto, South Japan (Miss Riddell's wonderful work), comes this fresh proof of how far-reaching is Christian influence. In a remote Japanese village, visited at infrequent intervals by a native catechist, are now fifty baptized and confirmed Christians, who are all the result, humanly speaking, of the letters of a leper who became a Christian after entering the hospital, and passed on the good news by letter to his own people. Truly, "base things and things despised" are still mighty in God's hands!

IT IS SOMETIMES alleged by uninformed persons that the idea of the Church of England's having deliberately preserved her Catholic constitution unchanged through the Reformation is a modern "High Church" fancy, and that before the Oxford Movement, Anglicans regarded themselves as like to Continental Protestants, creatures of a wholly new movement. In the *English Church Review*, I have just happened upon this quotation from a certain Roman priest, Father Leander, writing from England in 1634, who is surely explicit enough to silence that error:

"The English Protestants deem that, without this form of hierarchical government, the Church of Christ is not only obscured, but that its nature and substance are taken away. In England they actually believe that the other Protestant Churches spread over the Continent of Europe are become schismatical, in consequence of their having repudiated and rejected this most ancient hierarchy."

IS IT NOT extraordinary that the New York *American* of April 20th can print such an atrocious blunder as this, in its answers to correspondents?

"R. A. E.—Yes, the British government gives 'financial support' to the Church of England. The 'Church of England,' so-called, is the 'State Church' and is necessarily supported by the government, just as the Greek Church is in Russia, or the Roman Catholic Church in Spain and elsewhere, and the Lutheran Church in the Scandinavian countries."

The British Government does not give "financial support" to the Church of England; let the ignoramus who wrote this answer refer to President Lowell's book on the Government of England if he wants evidence.

FROM ARKANSAS comes this advertisement, distributed through the town by the two "Lions of Woodruff." The quarters came in reluctantly, until the Lions roared that the baptizing would not be held till more money appeared. It came!

BIG BAPTISING

99 Converts--Mt. Olive and Holly Grove

FITZHUGH

5th Sunday, August 31, 10:30 A. M. Sharp

At the Old Baptizing Place on the Bay

11 A. M. Sharp--Sermon on the water by Prof. J. F. Clark, A. B., President Brinkley Academy.

The two Lions of Woodruff will stand together in the water.

Listen! Listen!!

The Great National Convention is on. Our pastors must go--they are worthy--every person bring 25 cents to help them to convention.

Everybody is Extended an Invitation.

COME ONE! -- COME ALL!

We will shake hands Sunday night at Holly Grove.

M. H. Lowe
H. Lewis
I. Baykin
W. M. Davis,
Pastor.

R. B. Erier
W. M. Frier
and others
P. B. Blackman,
Pastor.

THE BISHOP OF SALISBURY DISCUSSES "KIKUYU"

A New Bishop for Northern Rhodesia

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau }
London, April 28, 1914 }

THE Bishop of Salisbury, in his address to his diocesan synod, which met on Wednesday last, referred to the issues raised by "Kikuyu," and spoke out clearly and firmly upon the right attitude of Churchmen. The Bishop is compelled to stand by the Church's formularies, and to refuse to treat as open questions what for them, as bound by those formularies, are distinct statements, fully recognized and reaffirmed by the Lambeth conference, as to the Catholic Episcopate, the three-fold Christian ministry, and Confirmation as a condition of Holy Communion. No real unity, he said, in effect, can ever be attained by assenting or implying that the differences that part Churchmen and Protestant separatists, are insignificant ones. He regretted any hasty action or premature schemes in relation to Christian union. Especially he felt that it would be more than a pity, it would be a crime, "to forfeit the privilege which, I firmly believe, belongs to the Church of England of becoming in time the great reconciler of Christendom, by hasty action, which, disuniting ourselves, cannot really advance the cause of unity."

Lord Hugh Cecil, M.P., comes out strongly on the side of the Bishop of Oxford against his Latitudinarian critics and opponents in relation to the Bishop's Open Letter, and his intervention has caused almost as much of a sensation as the letter itself. This distinguished young nobleman and very prominent Churchman writes to the editor of the *Times* to say that in face of the leading article and of some letters which have appeared in his newspaper, it seems to his lordship necessary to express "that sentiment of support for the action of the Bishop of Oxford which is felt," he is persuaded, "by great numbers of Church people as well among the laity as among the clergy."

Lord Cecil
Supports Dr. Gore

He admits it is quite possible that the *Times'* leading article correctly expresses the opinions of a great multitude of so-called "laity." But among the laity who are religiously disposed, who adhere to the Church, who attend its services and communicate at its altars, "I am confident that the predominant opinion is with the Bishop of Oxford, at any rate in so far as he is defending the claim of the historic Creeds of Christendom." The Houses of Laymen, he says, are precluded by their rules from expressing an opinion on any doctrinal question. If it were not so, it would, he thinks, be easy to carry by large majorities, if not with unanimity, resolutions through these two Houses declaring that clergy who cannot accept the Apostles' Creed as a true statement of his belief should withdraw from the active ministry of the Church. And these Houses are really representative of the religious laity. "Take away from the Church of England," says Lord Hugh Cecil, "all those laymen who on this particular point agree with the Bishop of Oxford, and very little will be left among the laity of the spiritual life and devotion which characterize Christianity." It seems plain that any organization which teaches anything must insist that those who teach in its name teach at least a *minimum* of its beliefs. In so far as the Church is a teaching body it must teach something. The argument that has been put forward by the Dean of Salisbury may be extended, he says, "to the case of atheism just as easily as to the case of the rejection of the miraculous clauses of the Creed." Lord Hugh Cecil has read with profound regret the letter of Dr. Sanday, and it is with diffidence that he presumes to criticize what he writes. But this is a matter, he rightly points out, which does not really depend on the conclusions of learned men, but is a plain question for plain people. And he thinks plain people will decide that a man in holy orders who definitely rejects the Apostles' Creed or certain parts of it and yet retains his benefices is "not acting the part of a man of honor."

The anti-Church Welsh Bill has received its second reading in the House of Commons—for the third time under the revolutionary "Parliament Act"—by a majority of 84. This majority was 15 less than that which the government secured on the corresponding stage of the Bill last year. Those who voted for the bill were mainly Irish Nationalists and members of the Labor party.

The consecration of the Rev. Alston James Weller May as Bishop of Northern Rhodesia took place on St. Mark's Day in Westminster Abbey. Among the consecrators, in addition to the Archbishop of Canterbury, was the Bishop of Zanzibar. The service was attended by a large congregation. The sermon was preached by the Bishop of Glasgow.

The Bishop of Chichester has just dedicated a new peal of ten bells at St. Peter's Church, Brighton. This peal, the gift of a cam-

New Peal of Bells
panologist at Lewes, is said to be the largest in the county of Sussex, and has cost £1,000. Each bell bears a suitable inscription in Latin, one being "*Sancte Petre, ora pro nobis.*" J. G. HALL.

S. P. G. ANNIVERSARY

THE 213th anniversary of the foundation of the Society for the Propagation of the Gospel began to be commemorated on Saturday, April 18th, and the various services and meetings extended over last week.

There was a daily celebration of the Holy Eucharist at 8:30 in the chapel of the Society's House in Westminster. In the afternoon of the opening day there was a service of intercession in the Church of St. John the Evangelist, Smith Square. A meeting was afterwards held in the S. P. G. House, at which the Rev. Dr. Kennedy gave an address on the importance of medical missions as a supreme and integral part of the Society's work. In India, where he found a field for his own labors, medical relief was all important. Relief from physical suffering put Christianity in an attractive light, and gave it influence over superstitions no exhortation could give. In the changing aspect of things in China nothing had had more effect than the medical missions. Chinese statesmen were keenly alive to the importance of making use of missionaries for medical education. Chinese medical students to a large extent became Christians, and there was the opportunity to put a Christian impression on the whole future of China.

On the following Monday afternoon the annual gathering of those associated with the branch of Woman's Work was held at the Church House. Sir Godfrey Layden, Knight Commander of St. Michael and St. George, presided. Miss Gurney, secretary of the women's committee, in her annual report, said that no fewer than six English deaconesses had been set apart for work in India during the year, and three more were in training. A great cause for thankfulness and for hope was the increasing responsibility given to women in the East. That constituted a great call for more women workers from home. There had been fewer offers of work during the year than usual, and no women doctors had offered. The chairman spoke of the importance and value of women's work in the field. In giving some of his impressions of mission work among the native races in South Africa, he said he had been much struck in talking to old missionaries by the disappointment they had expressed to him as to the apparent results of their labors. But, of course, failures among converts had always been, he said, the experience of pioneer missionaries. They might be despondent at present, but they had laid the foundations of a great monumental work, and it was not possible for them to perceive the final outcome of the legacies they were leaving to those who came after them. Bishop Scott, late of North China, referred to the change in the attitude towards women in China. Before coming away his successor, Dr. Norris, held his first diocesan conference in Peking, and there was a resolution on the agenda paper the object of which was to abolish all differences between the status of men and women in regard to Church work and administration. He did not think the resolution was originally intended to be so drastic, and of so far-reaching effect, as it might be construed. It was eventually referred to the General Synod which would meet next spring at Shanghai.

The Holy Eucharist was offered in St. Paul's on Wednesday as the Society's thanksgiving service. The Primate, president of the S. P. G., was, as usual, the celebrant. The sermon was preached by Dr. Knight, formerly Bishop of Rangoon, and now warden of St. Augustine's Missionary College, Canterbury. He pointed out, in regard to the Church's missionary work abroad, that such service was not only necessary for the benefit of those in distant lands, but was essential to the highest welfare of the Church in all parts and in all her members at home. Whereas it used to be said, "How can the heathen be saved if the Church preach not the Gospel?" they were now wondering how the Church could be saved if it did not preach the Gospel to them. Never before had there been such a call to brace themselves for a larger generosity, for more ready obedience, and fuller faith. To-day they could thank God for signs that the change had begun. Two such signs he thought they could see out of many in the attention given to unity and to the "forward movement." For most of them, as regards the desire for unity, their wisdom would lie not in public speech, but in self-searching and in prayer.

The S. P. G. annual meeting was held at the Church House on Thursday afternoon, with the president in the chair. The Archbishop, at the beginning of his address, recalled that 37 years ago this month he began his work at Lambeth in a quite subordinate capacity, but still getting into daily touch with the practical affairs of the Primacy. Missions had now a larger work, larger funds, larger responsibilities, a larger interest taken in their work than twenty or thirty years ago. If anybody would examine the Blue Books published in the last twelve months with regard to Africa, India, and the Antipodes, he would be startled to find, as compared with years ago, how practically universal in the accounts officially given was the reference made to and the reliance placed upon the Church's missionaries. (Cheers.) That, he added, was full of signi-

ficance and promise. He proceeded to point out that new problems were now raised in missionary work. The English Church could claim in non-Christian lands generally where she had missions the proportion of only one-seventh of the Christianized people. That was a hard fact to face. Continuing, the Archbishop said:

"Unexpectedly a concrete example of the difficulty before them presented itself somewhat clamorously last year when the name of Kikuyu was on everybody's lips. The immediate result was curious. The writers of many newspaper letters evidently thought that, given ten or twenty minutes' time for thought and a fair-sized piece of paper, they could show you quite obviously what, on any principles of Christian charity or Catholic orthodoxy, the right solution ought to be. (Laughter.) The thoughtful and experienced found the answer less ready to hand. But the bare elements of the question were clear and simple enough. Everybody looked forward to an African Church some day which should not be a bit of English life transplanted under African skies, but an African Church in fact. (Cheers.)

"The people who made up that Church must of necessity be composed of the descendants of those whose Christian teaching had come down along channels of quite different denominations; and what they must try to do was to see that in the upbuilding of that Church of the future two or three great principles were observed. The first was that they did not transplant artificially into Central Africa lines of sectional and subsectional denominations which really owed their origin to the idiosyncrasies or personal peculiarities of individuals in English history, political as well as ecclesiastical, in the sixteenth, seventeenth, and eighteenth centuries. The other great point was not to plan for that Church of the future on lines that contravened the great principle of one Catholic and Apostolic Church, which they endorsed every time they said the Nicene Creed. The principles of that Church held good for Europe and Asia and Africa as well, and they had to consider not merely what would be best for individual souls, but also what would contribute to the strength and worthiness of the community, the Christian society; in short, what would enable the living Church to go on with head erect, unbroken, while the generations passed. That was the kind of problem lying before Christian folk engaged in missionary work."

The Anniversary week of S. P. G. closed with a meeting at the Albert Hall on Friday, at which the Bishop of Lichfield presided, and the speakers were Bishop Montgomery, secretary of the Society, and the Archdeacon of Calgary.

WE TWO

I cannot do it alone;
The waves run fast and high,
And the fogs close chill around,
And the light goes out in the sky;
But I know that We Two shall win in the end:
Jesus and I.

I cannot row it myself,
My boat on the raging sea,
But beside me sits Another,
Who pulls or steers with me;
And I know that We Two shall come safe into port:
His child and He.

Coward and wayward and weak,
I change with the changing sky.
To-day so eager and brave,
To-morrow not caring to try.
But He never gives in, so We Two shall win:
Jesus and I.

Strong and tender and true,
Crucified once for me,
Ne'er will He change, I know,
Whatever I may be;
But all He says I must do,
Ever from sin keep free,
We shall finish our course and reach Home at last:
His child and He.

SISTER BIBIANA.

IN RETURN for the love which brought the Son of Man down from heaven, in return for the love which led Him to die for us on the cross, we cannot give Him holy lives, for we are not holy; we cannot give Him pure souls, for our souls are not pure; but this one thing we can give, and this is what He asks, hearts that shall never cease from this day forward, till we reach the grave, to strive to be more like Him; to come nearer to Him; to root out from within us the sin that keeps us from Him. To such a battle I call you in His name. And even if at the last day you shall not be able to show any other service, yet be sure that when thousands of His saints go forth to meet Him, and to show His triumph, He will turn to embrace with arms of tenderness the poor penitent who has nothing to offer but a life spent in one never-ceasing struggle with himself, an unwearied battle with the faults that had taken possession of his soul.—Frederick Temple.

SERVICE FOR NEW YORK SUNDAY SCHOOLS

Lenten Offerings are Presented at the Cathedral

HOLYROOD CHURCH IS TO BE COMPLETED

Service is Held for National Guardsmen

OTHER LATE NEWS OF THE METROPOLIS

New York Office of The Living Church }
37 East 28th St.
New York, May 11, 1914 }

THE Cathedral of St. John the Divine was crowded with Sunday school pupils, teachers, and friends from various sections of the diocese on Saturday afternoon, May 2nd, the occasion being the annual service for the presentation of Lenten missionary offerings. There were 465 girls in the choir, forty clergy, and about 1,500 teachers and pupils, from twenty-four different parishes. The service was taken by Bishop Greer, Canon Nelson, and the Rev. Dr. John P. Peters. The amount contributed to date by the Sunday schools is \$9,638.86. The school contributing the largest amount (\$727.98) was that of Holy Trinity parish, Harlem. The children of Christ Church, Rye, gave the second largest amount, \$395.07. The school attached to Grace Chantry gave the largest sum per capita (\$3.50), and Christ Church, Rye, was second with \$3.23 per capita.

The prize winners were the same as last year. The banner for the largest gross offering was the gift of Bishop Greer, while the Rev. Dr. Stires of St. Thomas' parish contributed the banner for the largest per capita offering. The Bishop made an address and presented the banners. The Rev. Edward A. Sibley also made an address on the Church's Missionary Work in the Philippine Islands. The service was under the auspices of the Junior Clergy Missionary Association of the diocese. The amounts contributed were announced by the Rev. Charles B. Ackley, and the Rev. Archibald S. Winslow announced the prize-winners. Honorable mention should be made of the growth of missionary interest in the Sunday school of Christ Church, Red Hook. In 1912, the offerings were \$30.70; in 1913, \$60.50; in 1914, \$121.

The building of Holyrood Church is to be resumed. The chancel and transepts of a fine edifice were erected two years ago, and have been in use by the congregation since. They are now inadequate. A meeting of the congregation was held on April 29th for the purpose of discussing the building of the nave and parish house, and the result was a vote almost unanimous, only two dissenting, in favor of proceeding with the work. It will cost about \$55,000. The vestry held a meeting on May 1st, and adopted resolutions confirming the vote of the people, and appointed committees. Immediate steps will be taken to begin work as soon as possible. The church, designed to seat 1,000, will be a handsome structure, the façade being patterned after that of the Cathedral of Hereford, England. The vestry has taken steps to begin work about the middle of this month, and it is hoped that the building may be finished for the services of Christmas day.

The parish is making great strides. Its Confirmation class this year was the largest in the history of the parish, and the Easter offerings were also the largest. The rector is the Rev. Dr. Stuart Crockett.

A memorial service of great beauty was held on Sunday afternoon, May 3rd, by the veterans of the Seventh Regiment, N. G. N. Y., in the new St. Thomas' Church. Dr. Stires, the rector, welcomed the large company of veterans and the families of deceased members of the association, in a graceful address. The Rev. W. L. Caswell and the Rev. Claudius M. Roome, both of St. Thomas' clergy staff, were the officiating clergy. The sermon was preached by Mr. Roome, who was a member of the regiment and has been for many years the chaplain of the veterans' association. His sermon had for its text, I. Cor. 12: 12: "The body is one and hath many members, and all the members of the body being many are one body." The general theme was the need for united effort and harmonious co-operation in the service of our fellow-men and of the state. Reference was made to our dependence upon others; to the obligation of making a return; and to the needs and opportunities of the present time. The war in Mexico and the strike in Colorado were cited as examples of present-day troubles. Grateful mention was made of the patriotic spirit of deceased comrades, and of military service as calling for united effort for a common end.

The association has observed these memorial services for twenty years. They have been (with but one exception), held in St. Thomas' Church, and Chaplain Roome has officiated on all such occasions.

The official programme for commencement week at the General

Theological Seminary has just been issued. The usual chapel services will be held on Monday, Tuesday, and Wednesday, May, 25, 26, 27. The Dean's reception is from 4 to 6 o'clock on Monday afternoon. At night the Bishop of Newark, who is also chairman of the board of seminary trustees, will preach the Baccalaureate sermon. Tuesday is Alumni day. The annual meeting will be held in the morning. At noon, the Rev. Dr. Walker Gwynne will read an essay entitled "Christ's Teaching concerning the Kingdom of God." The Rev. Professor R. C. Hall will read the Necrologist's report. The alumni will be the guests of the seminary at luncheon in the gymnasium. The commencement exercises will be held in the chapel on Wednesday morning at eleven.

The senior luncheon in Hoffman Hall will be the last event in the academic year. Admission to the luncheons on Tuesday and Wednesday must be limited to ticket-holders.

St. Luke's Hospital is doing a work, the extent of which few realize. Last year it treated 5,443 patients in its wards and 22,139 in its dispensary. In March the Hospital cared for 833 ward patients, its highest record for a month, and the number is constantly increasing.

St. Luke's Hospital

An Auxiliary of ladies has recently been formed to enlarge the social service work which the Hospital has been carrying on for the past three years, for the relief of its convalescents and out patients. More visiting nurses and social workers are needed to supply home care, and more funds to pay their salaries and to provide for the immediate necessities of discharged patients, to supply proper diet, to furnish surgical and optical appliances, and to help restore patients and convalescents to health, and to enable them to become self-supporting. There is immediate need for an additional nurse for the care of children. The aims of the Auxiliary are: To aid the physicians by investigating and relieving the social conditions which hamper the patient's recovery; to confirm the cure by seeing the patient safely through his convalescence; to safeguard the general health by spreading the educational influence of the Hospital throughout the homes of the community.

Many a discharged hospital patient, when the doors close behind him, stands in the early stage of his convalescence without a cent of money and without a friend to aid. Many a mother, suddenly obliged to go from her tenement home to the hospital, leaves five or six little children uncared for all day—except, perhaps, by an eleven or twelve year old girl—until the father's return from work at night. The Auxiliary aims to look after such as these and many others, and to give intelligent and effective relief through its visiting nurses and social workers. The Auxiliary needs \$15,000 a year to carry on this work. Subscriptions may be sent to the treasurer at the hospital.

The officers of the Auxiliary are: Mrs. William H. Hyde, president; Mrs. Wm. M. V. Hoffman, vice-president; Miss Harriette Rogers, secretary; Mrs. Henry H. M. Lyle, treasurer; and the executive board consists of Mrs. Rogers H. Bacon, Mrs. Stephen Baker, Mrs. Nicholas Murray Butler, Mrs. George F. Clover, Mrs. Ira Davenport, Mrs. Richard Derby, Mrs. William A. Downes, Mrs. Arthur L. Fisk, Mrs. Lewis F. Frissell, Mrs. Nathan Green, Mrs. Charles F. Hoffman, Mrs. Austin W. Hollis, Mrs. Frederick P. Keppel, Mrs. Samuel W. Lambert, Mrs. Frank S. Mathews, Mrs. Hoffman Miller, Mrs. Henry Mottet, Mrs. T. Halsted Myers, Mrs. J. Van Vechten Olcott, Mrs. Henry S. Patterson, Mrs. John B. Pine, Mrs. Charles H. Russell, Mrs. Henry C. Swords, Mrs. James M. Varnum, Mrs. Francis C. Wood.

At a service held in the Cathedral of St. John the Divine, on Thursday morning, May 7th, four deaconesses were set apart for duty in various fields of the Church's work.

Deaconesses Set Apart

Miss Katharine B. Peek, Mrs. Rachel Osborne Hemphill, and Miss Amy Greer Thompson were set apart by Bishop Greer, and Miss Romala Dahlgren was set apart by Bishop Perry of Rhode Island, who also preached the sermon. The regular Cathedral choir assisted in the musical portion of the service. After the service a luncheon was served and following this was the annual meeting of the board of trustees of the New York Training School for Deaconesses. The officers are generally unchanged, Dean Grosvenor being warden.

The New York Training School for Deaconesses was founded twenty-four years ago by the late Rev. Wm. H. Huntington, D.D., and during this time 140 students have been graduated, 78 becoming deaconesses. At the present time these, with few exceptions, are at work in various dioceses of the Church and the mission field. The existence of the school needs no explanation, when the fact becomes known that the demand for trained parochial and missionary nurses cannot be supplied. It is earnestly hoped, that knowledge of the work and interest in it will result in many new friends, who will be glad to help in its support. The position of the school on Cathedral Heights, and the beautiful memorial building, lead many to suppose that the work is endowed, which is not the case. When it is realized, that help for maintenance is needed, the women of the Church will no doubt be glad to show their devotion by a generous support of a work which must especially appeal to them.

TO CULTIVATE kindness is a great part of the business of life.—
Samuel Johnson.

PENNSYLVANIA CHILDREN PRESENT RECORD OFFERINGS

Service for the Sunday Schools Held on May 1st

ANNUAL MISSIONARY MASS MEETING IS A SUCCESS

The Living Church News Bureau
Philadelphia, May 11, 1914

AROUSING meeting of the Sunday schools of the diocese was held in St. James' Church, Saturday afternoon, May 1st. The Rev. Dr. Prevost, the Rev. Francis M. Taitt, and the Rev. Dr. Tomkins made addresses, which aroused great enthusiasm. The service was unusually hearty. The Lenten offerings amounted to about \$32,000, the largest on record. The individual school offering for Lent is larger than ever before, the secretary of the association tells us. As usual the Sunday school of the Church of the Holy Apostles led the way, its offering being \$6,334.52. Gloria Dei presented an offering of more than \$2,000.

The annual missionary mass meeting, held in the Academy of Music, was a great success. A choir of about two hundred voices, children of the Church, sang the hymns under the direction of Mr. Ralph Kinder, organist of Holy Trinity Church.

Missionary Mass Meeting

The house was full. The meeting was presided over by the Bishop of the diocese. The speakers were the Rev. Arthur M. Sherman of Hankow, China; the Rt. Rev. Arthur S. Lloyd, D.D.; and Mr. George Wharton Pepper. All the speakers created great enthusiasm. Mr. Pepper, always a favorite, struck a popular note when he called for "more of the Mr. Sunday enthusiasm."

On Tuesday evening the Bishop and Mrs. Rhinelander entertained the clergy and delegates to the convention at the Bishop's House. This is an annual event to which the members of the convention look forward.

At the annual service for the G. F. S. of the diocese, held in the Church of the Holy Trinity, April 30th, the Rev. Llewellyn N. Cahey was the preacher. His subject was "What is Your Life?" The church was filled with enthusiastic members of the order.

G. F. S. Annual Service

THE FUNCTION OF THE CHURCH

FROM THE COUNCIL ADDRESS OF THE BISHOP OF INDIANAPOLIS

AROUSED by the criticism that the Church has lost its influence and its vitality, that it accomplishes little, and no longer makes the appeal that it ought to make if it be a divine institution, efforts have been made and experiments tried with the object of restoring to the Church the confidence and regard of the people. In making these efforts and trying these experiments it seems to me that often the emphasis has been wrongly placed. The function of the Church is a spiritual function, and it is the spiritual character of its work that needs emphasis. If the Church, putting aside everything else, would give itself unreservedly to carrying out its divine mission, which is nothing less than to bring men into union and fellowship with God through Christ, everything else would follow in a natural course. The tendency to-day is to make numbers the test of success; but numbers do not provide a proper criterion. Judged by this rule, Christ's work was a failure. Of course the Church must strive to reach men everywhere, but she must not estimate her success by numbers attending a service on a "Go-to-Church-Sunday," or on the numbers making a profession of faith, but only by the spiritual results achieved in the formation of Christian character. . . . "Social Service" is proclaimed as if it were a new discovery of the twentieth century, and the social side of parochial life and work is stressed at the expense of the religious and spiritual side. To-day, as always, the emphasis must be placed on the spiritual. The Church is in the world to convert men to Jesus Christ. Its appeal is to the spiritual nature. It is not concerned primarily with anything else. And it will follow, as the night the day, that when men are truly converted to Jesus Christ, the expression of their Christian life will be through their worship and their work. Then every Sunday will be a "Go-to-Church-Sunday"; and "Social Service" will no longer be considered as a department of Church work, because it will be seen to be what in fact it is, nothing else than applied Christianity.

CHICAGO SUNDAY SCHOOLS ARRANGE MISSIONARY MASS MEETINGS

Demonstrations to be Made at Three
Centers on Expectation Sunday

LAST WEEK'S HAPPENINGS IN THE LAKE CITY

The Living Church News Bureau
Chicago, May 11, 1914

THE plans for the three missionary mass meetings for the Sunday schools of the city and suburbs, at 3:30 o'clock on Expectation Sunday, May 24th, are being carefully prepared, and the indications are that this new departure in our united Sunday school work will be greeted with enthusiasm by the children and their teachers, as well as by the clergy. The Lenten offerings for general missions from the various Sunday schools will be presented at these services (those schools which have already sent in their offerings will be able to present their receipts instead of their checks), and each meeting will be addressed by one of the diocesan clergy. At Grace Church the south side schools will listen to the Rev. R. H. F. Gairdner. The speaker at the Church of the Epiphany, for the west side schools, will be the Rev. George Craig Stewart, and the north side meeting, at St. James' Church, will be addressed by the Rev. Dr. J. H. Hopkins. These meetings have been arranged by the diocesan Board of Religious Education. Such gatherings have never before been attempted in our Sunday school work.

Providence Day Nursery has carried on its helpful work this winter with largely increased efficiency, because of the new building completed a few months ago. In these days of infant welfare propaganda, it is interesting to note the care which is being given in the name of the Church to these poorest of poor children, by the faithful matron, and also by the devoted physician who daily visits the Nursery. One fine little boy for instance, is usually ill every Monday, because so indulged at home by his ignorant mother on Sunday. He is generally straightened out again by Wednesday, each week, thanks to the nursery's care. It is hoped, eventually, to educate the mother. During a recent month the enrollment was 56 children, and the largest attendance on any one day was 46, the smallest being 24. The mothers paid in \$50 that month, the management of the Nursery providing the remainder of the needed funds. Work was obtained for six women that month. So the good work goes on, a beautiful example of the "Inasmuch," since the harsh conditions of modern city life make the help given by such institutions a necessity.

Grace Church Service Forum has continued its Sunday evening discussions, held in the parish house after Evensong in the church, every Sunday throughout the winter, with a steady attendance. The April themes included the saloon question, and both the Model License League and the Anti-Saloon League were given an entire programme, with their own speakers. Mr. E. J. Davis, the superintendent of the Anti-Saloon League in Chicago, was the speaker on the evening of the Third Sunday after Easter. The Rev. Irwin St. John Tucker, who is taking charge of the Service Forum on Sunday evenings, is assisting at the Church of the Redeemer, on Sunday mornings. The May programme of the Service Forum is as follows: May 3rd, "Hunting a Job at \$4.00 per Week," speaker, Hon. Barratt O'Hara, Lieut. Governor of Illinois; May 10th, "Conditions in Chicago Restaurants," Miss Ellen Gates Starr, of Hull House; May 17th, "The Immediate Crisis in Our Public Schools," Miss Mary O'Reilly, of the Teachers' Federation; May 24th, "Industrial Diseases," Dr. Mary Hamilton, of Hull House; Whitsunday, May 31st, "The Law and the Workers," Mr. Stephen Marion Reynolds.

A beautiful feature of Eastertide at Grace Church, Chicago, was the "Easter Mystery Play," given by children from the Sunday school on Easter Even. There were twenty-one characters, each taken by some boy or girl, and the principal of one of Chicago's public schools spoke in the highest terms of the dramatic ability shown by the children. The play was given largely under the direction of the Rev. B. I. Bell and Mr. John R. King.

Children Present Play

Extensive efforts are being made by the leading Y. M. C. A. officials of Chicago to bring the Y. M. C. A. and the churches into closer coöperation, for the purpose of leading into personal contact with Church life of some kind the thousands of young men who annually enter the various departments of the Y. M. C. A. Coöperation with the local chapters of the Brotherhood of St. Andrew, as far as our own Church is concerned, is part of this new movement. There are about 18,000 men and boys who annually join the Chicago Y. M. C. A., and of these, last year (an average year) approximately 12,000 have established no Church connection in Chicago. From one-half to two-thirds of the membership in the largest branch departments of the Y. M. C. A. changes every year, in the constant shift-

The Y. M. C. A. and the Church

ing of habitat which obtains among young men in our city life, and there is thus opened an enormous field of missionary work, in all parts of the city, among young men. The new plan, in brief, is to have each congregation appoint a coöperating visiting committee of men, to receive from the nearest branch of the Y. M. C. A. the names of young men who express preference for it, and then to have the young men visited and followed up as far as possible by this committee. As an indication of the difficulty of carrying on this work unless there be careful organization, last year the Y. M. C. A. referred about 4,250 young men to some 300 Chicago churches of various kinds. The reports showed that only about 730 were heard from, 517 having become Church workers, 132 having "joined the Church," to use the Y. M. C. A. phrase, while 82 joined Bible classes. This new movement should be very valuable.

The seventh annual banquet of the Men's Club of St. Martin's Austin, the largest men's club in the diocese, and one of the largest in the American Church, was held in Masonic Hall, Austin, during Eastertide, and was the finest and most enthusiastic banquet ever given by the club. Some 300 men were present, and the toastmaster was the Hon. J. E. Northrop. Dr. James H. Ross is the president of the club. The closing address of the evening was by the rector, the Rev. R. H. F. Gairdner.

Men's Club
Annual Banquet

Hale Foundation Lectures

On Wednesday evening, May 7th, the Bishop of Aberdeen and Orkney, the Rt. Rev. Anthony Mitchell, D.D., commenced the week of lectures on the Hale Foundation, given at St. Paul's, Kenwood, under the auspices of the Western Theological Seminary, the subject being, "Outstanding Figures in Scottish Church History." The themes were as follows: 1. The Celtic Period, St. Columba; 2. Transition to Rome, St. Margaret; 3. Reformation Period, John Erskine of Dun; 4. Coventry Period, Bishop Leighton; 5. Disestablished Days, Bishop Jolly; 6. Modern Days, Bishop Dowden. The lectures were given in the chapel at 8 P. M., on consecutive week-day evenings, omitting Saturday, and on Sunday afternoon, May 10th, in the Church, at the 4:30 Evensong. The lectures will of course be published. They will be a valuable contribution to Church History.

May Meeting of W. A.

The May meeting of the Chicago branch of the Woman's Auxiliary was held on Thursday, May 7th, at Grace Church parish house, instead of at the Church Club rooms, because the programme was a lantern lecture, and this was not permitted in the Church Club rooms by the fire ordinance. The subject was "The United Offering," and the reading matter of the lecture was given by Mrs. Hermon B. Butler. The slides comprise the latest set of Missionary Lantern Lectures sent out by the Church Missions House, and is of great value and interest. It will be kept at the Church Club rooms, for use in the Fifth and Sixth Provinces, as are ten or more other sets of similar lectures which have attained such wide vogue during the past four years. The attendance was good, and after the lecture some twenty-eight parochial custodians of the United Offering lunched together down town. Miss Fyock of Sendai, Japan, was among the guests. The annual meeting of the Chicago branch of the Woman's Auxiliary will be held at St. James' Church on Thursday, May 28th.

It is expected that the addition to the G. F. S. Holiday House at Glenn, Mich., will be ready for occupancy when the season opens in the latter part of June. It is hoped that the chapel in connection therewith may also be ready for use at the same time. An exhibit of the Lenten work done by the G. F. S. for Christ Church, Arden, N. C., will be given in the Church Club rooms on May 16th.

G. F. S.
Holiday House

THE COMMON EARTH is common only to those who are deaf to the voices and blind to the visions which wait on it and make its flight a music and its path a light.—H. W. Mabie.

BISHOP ELECTED IN NEW JERSEY

ALL other features at the diocesan convention of New Jersey, held in Trenton last week, were subordinate to the election of a Bishop; and on the fourth ballot the Rt. Rev. Charles H. Brent, D.D., Bishop of the Philippine Islands, was elected, the vote being immediately made unanimous. The secretary was instructed to notify Bishop Brent by cable, and a committee, consisting of the Rev. Alfred B. Baker, D.D., Rev. C. M. Perkins, Archdeacon Shepherd, and Messrs. William D'Olier and George A. Armour, was appointed to notify him more formally.

The opening service took the form of a memorial to the late Bishop Scarborough, the sermon being preached by the Rev. Alfred B. Baker, D.D.

The convention was called to order by the Rev. Howard E. Thompson, and the Rev. Charles M. Perkins was elected permanent chairman. The routine business was dispatched with rapidity in order to reach the election of the new Bishop. The Rev. James Stoddard of Mount Holly was elected to the vacancy on the Standing Committee caused by the death of the Rev. James F. Olmsted. The Rev. Messrs. T. A. Conover, W. Dutton Dale, R. E. Brestell, R. Bowden Shepherd, and Messrs. Harry Humphreys, Aug. A. Devoe, Geo. F. Broughton, Joseph Gails, and Arthur M. Crane were elected deputies to the Provincial Synod. The scope of the Social Service committee was enlarged in order that it might deal with the temperance question. The convention voted to increase the stipend of the new Bishop \$1,000, making the salary to the incoming Bishop \$5,000.

The Rev. Milton A. Craft, Rev. T. A. Conover, and Archdeacon Shepherd were appointed a committee to make arrangements for observing the one hundredth anniversary of the consecration of Bishop Croes, the first Bishop of the diocese of New Jersey. The anniversary occurs in 1915. The Rev. Harold Morse, Rev. Charles B. Dubell; Messrs. George W. Hewett, and Arnold H. Moses were elected to the committee of Church Architecture. Mr. Monell Sayre, secretary of the Church Pension Fund, addressed the convention on the subject of appointing a committee to act with other dioceses in the effort to raise a fund for pensioning the clergy.

Coming to the subject of the election of a Bishop, the Rev. William W. Blatchford, rector of St. James' Church, Atlantic City, caused something of a stir in the convention on the question of the use of tobacco by the clergy. He stated that no clergyman who smoked should be considered for the office of Bishop. As the diocese had never had a Bishop who smoked, he pleaded that the convention take this into consideration in making the choice of a successor to Bishop Scarborough.

The vote on the four ballots resulted as follows:

BALLOTS CAST FOR BISHOP OF NEW JERSEY

	CLER	LAY	CLER	LAY	CLER	LAY	CLER	LAY
Bishop Brent	14	14	32	37	52	57	61	70
Bishop Griswold ..	16	5	13	19	8	13	4	3
Bishop Thomas	2	5	1	3				
Bishop Garland	2	1						
Bishop Burch	1	3	3	2	2		1	
Bishop Gravatt						1		
Bishop Longley						1		2
Archd. Shepherd...	10	3	6	17	6	13	4	9
W. W. Bellinger	5		1	3	1	3		1
Chas. Fiske	5	2	3	2	1	1	2	1
Chas. M. Niles	3		2	1	1			1
Alexander Mann...	3	2	5	4		3		2
T. A. Conover	3	1	1	1				
W. R. Stearly	3	2		1		1		
C. M. Perkins	2	2	3	2	2			
Elliot White	2	3		1				1
R. E. Brestell	2			1		1		
Chas. L. Slattery ..	2							
Walter C. Whitaker	1	2						

Floyd Appleton.....	1	.....	1	.....	.....	.....	.....	.....	.....
Floyd W. Tomkins.....	1	.....	.....	.....	.....	.....	.....	.....	.....
L. M. Caley.....	1	.....	.....	.....	.....	.....	.....	.....	.....
W. Strother Jones.....	1	.....	.....	.....	.....	.....	.....	.....	.....
H. A. L. Sudder.....	1	.....	.....	.....	.....	.....	.....	.....	.....
John R. Moses.....	1	.....	.....	.....	.....	.....	.....	.....	.....
C. W. Twining.....	1	.....	.....	.....	.....	.....	.....	.....	.....
Robert Johnston.....	1	.....	.....	.....	.....	.....	.....	.....	.....
Total.....	79	50	71	96	73	94	72	90	.....

The general feeling among the clergy and laity of the diocese of New Jersey is that Bishop Brent will heed the call to preside over the diocese. Some six weeks ago representative clergy from all parts of the diocese met in Trenton to consider the successor to Bishop Scarborough. They were unanimous in their selection of the Bishop of the Philippines. One of the clergy (the Rev. Hamilton Schuyler) was instructed to write to Dean Bartlett of the Manila Cathedral asking his views on the subject. This letter missed the outgoing steamer and the time was so short that the Dean cabled only two words, "Doubtful, but." When this cable was read to delegates at a social gathering, they were so assured of his acceptance that his lead continued until his election was assured.

Should Bishop Brent accept he would find a loyal body of clergy and laity to assist him in his work.

CLERGYMEN'S RETIRING FUND SOCIETY

THE semi-annual meeting of the Clergymen's Retiring Fund Society was held May 8th, in the Church Missions House, the president, Bishop Burgess, in the chair. The treasurer's report showed a gratifying increase in receipts over the corresponding period of last year, which in turn had been an increase over the corresponding period of the year before.

Attention was called in the report of the financial secretary to the fact that some of the clergy had been hesitating about securing the benefit of annuity from this society through the idea that the new pension scheme, which was presented in outline at the last General Convention and which has superseded the \$5,000,000 Pension Fund, would make ample provision for the old clergy and so render undesirable the paying of dues in the C. R. F. S. That the new commission may succeed in establishing a scientifically constructed and comprehensive plan which will prove both workable and adapted by its flexibility to all possible needs of the future, which is its avowed aim, is much to be desired in the interest of the whole Church. But the difficulties to be overcome in the realization of this plan are "colossal" and must involve years of labor, beside, to use the expression of the leader of the movement, "an untold amount of enthusiasm, patience, and faith." But whatever measure of success may be achieved in this new venture, the fact will remain indisputable that it will continue richly to pay those of the clergy who are able and willing to pay the modest dues prescribed to connect themselves with this society in order to ensure to their later years that measure of additional income to which they thus entitle themselves. And to quiet the apprehension of any who may fear that the receipt of an annuity from this society may in some way minimize their claim upon the new fund if and when created, assurances have been obtained from officers of the commission that whatever may be the detailed plan of distribution ultimately adopted, the principle will be maintained that the share of each clergyman on the retired list will be allotted irrespective of whatever income he may be deriving from other sources. It may be further noted that while it is proposed to delay the payment of pensions under this new plan until the clergy reach the age of sixty-five or sixty-eight years, the annuities of this society are payable at sixty.

An appropriate minute upon the death of the late Bishop of New Jersey, who had been for thirty-five years a member of this society, and nineteen years its president, was adopted and a copy ordered to be sent to the bereaved family.

The Rev. Arthur H. Judge, rector of St. Matthew's Church, New York, was unanimously elected to fill the vacancy in the board.

THE REAL NEED to-day is more holiness of life among all of us, clergy as well as laity. The absence of this is the secret of all our weakness. When men talked with Maurice, or Pusey, or Muhlenberg, or Keble, or De Koven, they knew that they were dealing with those who lived in daily fellowship with our Lord. It is the witness of sincere and holy living that is above all needed in the Church, and this witness each and every one of us can furnish if we will.—*Rev. Wm. T. Manning, D.D.*

RETIREMENT OF MISSIONARIES FROM MEXICO

ON April 21st Bishop Aves reached Mexico City from his home in Guadalajara *en route* to Toluca, where it was proposed to hold the district convocation on the following day. Just before mid-day of April 21st, word was received that American forces had landed at Vera Cruz. Almost at once the city was in an uproar. Anti-American demonstrations were made by crowds of Mexicans, who broke the windows of American places of business, and went through the streets, shouting: "Kill the Gringos! Death to the Yankees!" It was evident that the plans for holding the convocation would have to be abandoned. A conference of missionaries of various communions was held, and it was decided that it would be wise for the work of the Americans among the Mexicans to cease, because of the danger that such association might bring upon the Mexicans. Arrangements were made for the women workers to leave the country. Bishop Aves advised the men on his staff to leave also. The Rev. Messrs. Watson, Mellen, Burleson, and Green decided to remain.

On the night of April 23rd, Bishop Aves, in company with the Rev. L. H. Tracy of Guadalajara, started from Mexico City on the return journey. Several times they were threatened with violence, and at one station an effort was made by a mob to locate any American passengers on the train. A Cuban gentleman told the crowd that the only foreigners on board were two padres. The train was then allowed to proceed.

Reaching Guadalajara, the Bishop found the station and streets crowded with people, and was told that the governor had ordered all Americans to leave under the leadership of the American Consul, who had also been ordered out. Although he endeavored to make arrangements to remain in Guadalajara to protect the Church's property, Bishop Aves found that it would be impossible for him to do so, and he therefore obeyed the command of the governor, and with the American consul, Mrs. Aves and their son, the Rev. L. H. Tracy, and Miss M. C. Peters, took a train for Manzanillo, a port on the West coast. The train carried 259 refugees, who fortunately found in Manzanillo a German tramp steamer with 300 Chinese immigrants on board who had not been permitted to land in Mexico and who were about to be returned to China. Fortunately the commander consented to make the American refugees as comfortable as possible and to land them at San Diego. The trip was made in safety, though with much discomfort and some suffering because the Mexican authorities in Manzanillo declined to provide the ship with water for the "Gringos." For the present, the Bishop has gone to his summer home in Seabrook, Texas.

The only missionaries of the Church remaining in Mexico are Archdeacon Mellen, the Rev. William Watson, the Rev. A. L. Burleson, all of Mexico City; the Rev. H. M. Green of Pueblo; and Miss Claudine Whittaker, whose grandmother, a Mexican, lives in Mexico City.

ACCORDING to Christ's teaching, the priest and Levite did not pay their debt to their Samaritan neighbor, because they thought him a stranger with no claim on them. Dives ignored his rich man's debt to Lazarus. We can all think of manifold debts—to the lonely whom we might visit, the misunderstood whom we might sympathize with, the ignorant whom we might teach. Is it not bewildering even to attempt to realize our debts? And yet, let a man make a beginning, and all will be well. Let him steadily set himself to behave towards those whom he employs, or those who employ him, towards railway porters and shop assistants and others who minister to his convenience, as being men and women with the same right to courteous treatment, and to a real opportunity to make the best of themselves, as he has himself; let him thus realize his debts to his nearest "neighbors," and the whole idea of humanity, of brotherhood, will be deepened and made real to him. He will get a habit of consideration and thoughtfulness for others, as belonging to Christ, which will express itself habitually towards all, and especially the weak.—*Charles Gore.*

"THE TIME of the singing of birds is come"—the time when nature calls aloud to us and bids us awaken out of the deadness of personal grief, and rejoice in the new manifestation of His beauty that God is making to the world. "Behold, I am alive for evermore, and the dead live to Me." Was not this the secret saying which the new verdure was writing all over the hills, and which the young pattering leaves and singing-birds were repeating in music? It must be well to have ears to hear and a heart that could respond with a little flutter of returning joy and thankfulness.—*Annie Keary.*

Diocesan Conventions

PENNSYLVANIA

THE mind and time of Churchmen of the diocese were taken up last week with the convention. The Press committee, to which was added the names of the Rev. Royden L. Yerkes, D.D., and the Rev. Edward James McHenry, held a meeting on Monday, May 3rd, at the Church House, and made plans for reporting the convention. As usual the papers of the city gave considerable space to the actions of the convention, and were aided in accuracy by the committee. The committee has decided, under the direction of the Bishop, to continue its work. It is thought that it can be an important factor in presenting the matters of the Church to the public in such a way as to help the Church.

The Convention, which sat for three full days, was one of continued interest. The opening service was a celebration of the Holy Communion, the Bishop-Suffragan being celebrant and the Bishop of the diocese delivering a charge on the subject of "Unity at home; secured by the scientific temper and the sympathetic spirit."

He pointed out that there was a great contrast, and at times antagonism, in the teaching and worship of different sections in the Church. This, however, he believes cannot successfully be remedied by any machinery of law or discipline, until at least the amount of unity between different sections of the Church has been increased. He expressed his confidence that there are signs of a greater desire for unity in various quarters, and a better knowledge of what unity is and means. Two things he emphasized as necessary to prompt it. First, a scientific temper, which seeks truth simply for truth's sake, as men of science do in the investigation of nature. The whole of Christian truth is greater than any part, and each one who possesses a part should seek to increase his possession. He said that the word "Catholic" was entirely uncontroversial, meaning really fullness, or completeness, not so much of membership as of truth and grace, as Christ has them for His faithful people. A true Catholic believer, therefore, would have the scientific temper, despising prejudice and compromise, and seeking the whole truth.

In the second place, the sympathetic spirit would tend to heal the breaches which exist. These began as small differences in temperament and training, and have been intensified by mistrust and misunderstanding. Seekers for truth always draw close together, and sympathy between them would grow naturally. A unity would be accomplished within which there would be permanent provision for all legitimate differences of accent and emphasis.

In particular, such a spirit of the Church would lead to the careful balance in doctrine, which is characteristic of the New Testament, where the purpose of the writers is clearly to preserve and witness to the whole truth in each of its aspects, without regard to logical consistency. Thus in their teaching of the Incarnation, the humanity and Deity of Christ are both asserted in uncompromising terms. He is Perfect God and Perfect Man. So, with God's will and man's will. God is almighty, and yet man is free. So with the grace of Sacraments. God alone puts the grace in them, but man receives alone by faith.

The new spirit of science and sympathy would also affect the worship of the Church, tending gradually to a more settled uniformity in ceremonial. Externals of worship would be judged, not by their connection with particular ecclesiastical traditions, whether Roman Catholic or Protestant, but on their merits and according to the canons which govern ceremonial art. While sudden changes in one direction or another cannot be reasonably expected, a gradual approach to a greater uniformity in worship is to be desired, and the time apparently is ripe for such a movement.

Immediately after the service the Convention was called to order by the Bishop, and nominations for the various diocesan offices were made. There were few changes. The Standing Committee was re-elected. The Rev. Messrs. George G. Bartlett, L. N. Caley, Horace F. Fuller, J. DeWolf Perry, D.D., Messrs. Henry Bonnell, George R. Bower, W. W. Frazier, Jr., and J. Nicholas Mitchell were elected deputies to the Third Provincial Synod.

There were four matters of great importance which came before the Convention. Foremost was the consideration of the proposed change in the missionary canon, offered last year. As introduced at that time, it made radical changes in the convocational system. The Board of Missions, after thoroughly studying the proposed canon, made such changes as to bring it more into conformity with the old Canon 8. Under the new canon some of the convocations can unite. An effort is made to bring all the missionary work of the diocese into closer relation. A board is constituted which shall consist of the Deans of convocations, an elected member from each convocation, and nine men appointed by the Bishop. This latter portion of the canon was objected to by some of the members of the Convention, but upon being put to a vote, stood. Another change made in the canon was the increase of salaries of the missionaries to \$1,500, with-

out, or \$1,200 with, a rectory, for married men with minor children, and \$1,200 without, or \$1,000 with a rectory, for unmarried men. After much discussion the canon was passed.

The second matter of importance was the missionary budget. This is an entirely new departure. Heretofore committees were appointed to take care of a large part of the work in the diocese, with the responsibility of raising the funds resting upon the committees. Under the resolution which was passed, all the missionary requirements were carefully arranged and presented to the Convention. A warm debate took place on some of the minor features of this.

The third matter of importance was the Incomes from Investments and Parochial Apportionments. This is an attempt to secure better results for the missionary work outside the diocese, by placing the whole matter of missionary apportionments upon a more scientific basis. It is the intention of this resolution to include endowments as a basis for apportionment. The question was raised as to the wisdom of the Church to lay an assessment upon monies left to the parishes, since these were intended for some specific object. But as there was a provision for appeal for exemption from the assessment, that did not arouse much discussion. But the requirement that the names of the parishes asking for such exemptions, with the reasons for asking, be printed in the *Church News*, was cause for a very warm debate. This clause was finally referred back for consideration next year. The balance of the report was adopted.

The fourth important subject was proportionate representation. As at present constituted, the Convention consists of the clergy and three laymen from each parish. At the Convention of 1913 a resolution was introduced by the Rev. D. M. Steele making representation on the basis of one delegate from each parish and one additional for each one hundred members. Two reports were made, a minority one by Dr. Upjohn, a member of the committee. The latter opposed the resolution. Upon motion of the Rev. Robert Blakewell Green the entire matter was laid on the table. Later in the session it was recalled from the table and referred for discussion to the convention of 1915.

A report favoring a new form of charter was made. For many years an effort has been made by the Convention to improve the form used in this diocese. The corporation law at present in this state has not been favorable to a charter which would be in conformity with the requirements of our Church. The Convention decided to refer the report back to the committee and wait until the legislature acts.

For the first time for many years the Convention continued its sessions over until the close of the third day. At the close the Rev. Francis C. Hartshorne, rector of St. Peter's Church, Phoenixville, introduced the following resolution: "Resolved, That it is the sense of this Convention that the present condition of the law of Pennsylvania regarding the liquor traffic is inimical to the public welfare, and that the problem of remedying its defects and making it more responsive to the wishes of the people of the various communities in the state should receive the earnest consideration of the legislature at its coming session." Mr. Hartshorne made an eloquent and strong speech in introducing the resolution. He has been in close touch with the problems of Coatesville during the past two years and has taken an active part in the attempt to suppress the sale of liquor in or about that section of the state. The resolution was adopted.

During the session the Bishop of Massachusetts presented the question of clergy pensions. The Convention heartily endorsed the action of the General Convention as presented by the Bishop.

WASHINGTON

THE eighteenth annual convention of the diocese met in St. Margaret's Church, the Rev. Herbert Scott Smith, D.D., rector, Wednesday, May 6th, Bishop Harding presiding. The convention opened with the Holy Communion at 10 A. M., about one hundred priests and one hundred representatives from the parishes being present. A memorial was adopted petitioning Congress to provide accurate statistics on the subject of Marriage and Divorce for the last seven years. A committee was also appointed to ask Congress to provide a law for the observance of the Lord's Day in the District of Columbia. All the moving picture places, and many stores are open every Lord's Day, and work is done on houses and elsewhere if contractors and laborers so desire.

The following priests and laymen were elected on the Standing Committee for the ensuing year: Rev. Charles E. Buck, Rev. R. H. McKim, D.D., Rev. George F. Dudley, Rev. C. Ernest Smith, D.D., Dr. William C. Rives, William M. Lewin, and Mr. J. Holdsworth Gordon. Those elected to the Provincial Synod were: Rev. Robert Talbot, Rev. C. Rochford Stetson, Rev. George H. McGrew, D.D.,

Messrs. James H. Taylor, S. S. Kramer, J. L. Weaver, and H. L. Rust.

The Bishop announced for the first time the name of the Churchwoman who recently gave over \$500,000 towards the work on the National Cathedral. This munificent gift came from Mrs. Archbold Douglas Russell of New York, who is the head of the National Cathedral chapter in that city. Mr. Arthur S. Browne, who was recently appointed by the Bishop to be chancellor of the diocese to succeed the late Charles H. Stanley, was elected; and other officers were reelected.

The Rt. Rev. Rogers Israel, D.D., Bishop of Erie, addressed the convention at some length on the necessity for an adequate pension system for the aged and disabled clergy, their widows and orphans.

WESTERN MASSACHUSETTS

THE convention held its sessions at Christ Church, Springfield, opening with a preliminary service on the evening of May 5th. The Bishop summed up the year's record of the diocese. He spoke of the mission of the Church in teaching, knowledge, worship, and service, and urged the need of loyalty to the Church and business-like thoroughness in the conduct of her affairs.

Encouraging reports were made by the Board of Missions and the Social Service Commission. The Rev. Franklin Knight, chairman, reported for the Social Service Commission that through its sub-committee on Church and State institutions the commission had urged upon the Congressional committee on naval affairs at Washington the need of a larger number of naval chaplains and had received replies from the members of the committee all favorable to the increase. A full report on motion picture shows in the diocese was given, and the commission went on record as favoring the picture shows under proper regulations.

All Saints' mission, Springfield, was admitted into union with the convention as a parish, and the following missions were admitted into union: St. Luke's, Worcester; Holy Trinity, Southbridge, and St. Thomas', Cherry Valley. The Rev. George N. Davenport, secretary of the First Missionary Department, was present, and in his address urged the necessity of the diocese meeting its missionary apportionment. The Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, addressed the convention on the Clergy Pension Fund. He outlined clearly and in detail the purposes of the fund and told how the Church hoped to provide for it. The members of the convention gave him an enthusiastic reception. Following Bishop Lawrence's address a resolution was passed appointing a committee on the subject. The Bishop appointed Rev. George W. Thomas, Rev. T. W. Nickerson, Rev. John B. Whiteman, Messrs. William A. Gallup, Matthew J. Whittall, F. J. Sears, and G. W. Folsom.

At the election the members of the Standing Committee were reelected. Mr. De Witt Clinton of Worcester was chosen Treasurer in place of Mr. Charles M. Bent, who retires after twelve years of devoted service. The deputies to the primary synod of the Province are: Archdeacon Charles J. Sniffen, Rev. William Austin Smith, Rev. Lewis G. Morris, and Rev. Thomas W. Nickerson; Messrs. Dr. C. L. Nichols of Worcester, C. B. Root of Northampton, Henry H. Skinner of Springfield, and the Hon. Charles G. Washburn of Worcester.

Provincial deputies: Clerical—Rev. Robert K. Smith of Westfield, Rev. Marshall E. Mott of North Adams, Rev. Donald N. Alexander of Springfield, and Rev. Walton S. Danker of Worcester. Lay—William H. Whitney of Westfield, Arthur K. Gardiner of Springfield, William T. Rayner of Springfield, and William C. Simmons of Springfield.

The Bishop appointed Rev. Donald R. Johnson, and Rev. T. M. De Forest, and Messrs. Arthur G. Warren, and George L. Harris members of the Social Service Commission to serve three years.

INDIANAPOLIS

THE council voted that the diocese should take its part in the Provincial System. It also approved of the North Dakota plan for Bible work in connection with high school courses; and on recommendation of the Bishop, appointed a committee to revise and codify the Constitution and Canons of the diocese, and a second committee of laymen to consider the whole question of the financial status of the diocese.

The Council was preceded by a missionary service at which Bishop Tuttle was the preacher, and a chorus made up of the several choirs of the city rendered the music.

In his address, Bishop Francis spoke especially of missions and the apportionment, noting the increasing sense of obligation towards these on the part of the diocese; of the clergy pension fund; and of the Provincial System, confessing to some anxiety in regard to the latter lest "we shall become provincial in thought and interest and vision, a result which would be fatal to the progress and well being of the Church." Within the diocese, the debt on the Cathedral had

been considerably reduced, and improvements and forward movements in many places were noted. He then discussed the function of the Church, urging that emphasis be placed on the spiritual character of its work, which must govern all material activities.

The Standing Committee was chosen as follows: the Rev. J. D. Stanley, Indianapolis; the Rev. George P. Torrence, Lafayette; the Rev. John E. Sulger, Terre Haute, and Thomas L. Sullivan, Louis Howland and W. H. Armstrong, of Indianapolis.

Delegates to the Primary Synod of the Fifth Province, to be held at Detroit in October: the Very Rev. C. S. Lewis and the Rev. Lewis Brown, Indianapolis; the Rev. A. Q. Bailey, Jeffersonville; the Rev. W. C. Otte, Bedford; General Charles Shaler, Indianapolis; J. L. Rupe, Richmond; George E. Larry, Bedford, and W. C. Mitchell, Lafayette.

The Woman's Auxiliary held its annual meeting the day before the council, beginning with a celebration of the Holy Communion at which Bishop Tuttle preached on the place and work of women in the Church, and showed how women in recognition of the great debt to our Lord had been the center of inspiration and eager workers throughout the Church's life.

Miss C. Howland of Indianapolis was reelected president upon the Bishop's nomination: Mrs. G. P. Torrence of Lafayette, vice-president for the juniors, Mrs. C. H. Schaad of Indianapolis, vice-president for the Babies' branch; Mrs. W. W. Hudson, of Indianapolis, corresponding secretary, Mrs. E. G. Peck, of Nora, as recording secretary; Mrs. O. N. Torian, of Indianapolis, was elected treasurer, and Mrs. C. A. Spalding of Jeffersonville treasurer of the United Offering. The Board was chosen as follows, in addition to the officers: Mrs. S. E. Perkins, Mrs. C. S. Sargent, Mrs. A. N. Hawley, Deaconess Humphreys, and Mrs. J. D. Stanley, of Indianapolis, Mrs. Whitthoff, Mrs. Bassett, of Columbus, and Mrs. Blake of Terre Haute.

LOUISIANA

HERE were some special features in the council that was held last week at Christ Church Cathedral, New Orleans. The first was in connection with a discussion of the conditions on entering the Provincial Synod, which is to meet in New Orleans in the fall. The interest was started when, in the course of his address, the Bishop made the statement that while he had voted against changing the Departments into Provinces, he would counsel and advise the diocese entering into the Provincial system when the time arrived, if it were understood that the diocese could also reserve the right to withdraw at any time it thought best. This statement was the cause for a spirited discussion on the following evening. The committee on constitution and canons offered a resolution which embraced the Bishop's statement, intending to further his point of view.

The discussion was taken up by those on the one hand who maintained that the Primary Synod of the Province would not have the power to act upon any such resolution—only the General Convention being competent; and those on the other hand who upheld the resolution and were unalterably opposed to having the diocese give its "consent" unless it were thoroughly understood that it would not be compelled to remain a part of the Province against its consent. The resolution as offered by the committee was finally adopted. The discussion was led by Dr. Duncan for the committee, and the Rev. Dr. R. S. Coupland for the opposition.

On Thursday morning the Rev. Gardiner L. Tucker, secretary of the Sunday School Commission for the Fourth Missionary Department made his annual report. He strongly urged and at considerable length set forth the advantages of having all the Sunday schools in all the dioceses adopt the standard curriculum prepared by the General Board of Education.

The Rev. Robert W. Patton, secretary of the Fourth Missionary Department, addressed the council at its Thursday evening session. He cited many inspiring incidents of increase in missionary interest and offerings throughout the department. This he attributed, for the most part, to well planned and well conducted "every member canvasses." He illustrated with eight parishes, selected not because they were exceptional, but simply because they were the last parishes which he had visited. These eight parishes aggregated a total increase of their missionary pledges, over last year, of \$26,000.

The election of delegates to the Primary Synod of the Fourth Province which meets in the city of New Orleans about the middle of November, was held on Friday evening. Those elected were the Rev. Robert S. Coupland, D.D., the Very Rev. Wm. A. Barr, Ven. Herman C. Duncan, D.D., Ven. Luke M. White, Mr. Women Kearney, Mr. R. P. Meade, Mr. A. P. Sauer, and Mr. Walter Guion.

The council was well attended by both clerical and lay representatives; its sessions were exceedingly helpful, and the outlook for the future most encouraging.

The annual meeting of the Louisiana branch of the Woman's Auxiliary and its departments was held conjointly with the dio-

cesan council. It was by far the most enthusiastic and the most inspiring gathering the women of the diocese have ever held. There has been a large number of new branches organized and old branches revived especially in the country parishes, the direct result of the personal visitations of their diocesan president, Mrs. Henry Leverick. The membership of both the Woman's and Junior Auxiliary has increased about 40 per cent. during the year. The treasury receipts have increased over 50 per cent. The United Offering for the six months since the last Triennial shows a 200 per cent. increase over that of the corresponding six months three years ago. In all of its phases the outlook for the Woman's Auxiliary is encouraging.

Probably the most important feature of this annual gathering was the "Dramatic Programme" rendered on the evening before the beginning of the formal session. It was a splendid object lesson, conveying to the minds and hearts of that audience of over 600 men, women, and children, a lasting impression. Many have been heard to say that they received an entirely new idea of the Church's work and mission in the world.

Some other features of the Programme somewhat new to this diocese were the "Model Mission Study Classes," led by Mrs. Jno. Clegg; a "Model Woman's Auxiliary Meeting," led by Mrs. Henry Leverick; a "Model Sunday School Junior Auxiliary," led by Mrs. F. J. Foxley; a "Model Junior Meeting" (when not the Sunday School), led by Miss Mary Bosworth, and a "Quiet Hour" for women, led by the Rev. Austin Chinn. Mrs. Henry Leverick was elected diocesan president for 1914-1915.

The whole of Saturday was given over to the Juniors and they undoubtedly made the most of their opportunity. A sermon was preached by the Rev. J. G. Burkie, followed by a brief address by the Bishop, and then excellent reports from all the branches. A luncheon was served by the Auxiliary Women of Trinity parish in their own rooms, and this was followed by the "Junior Question Box Opening," during which many interesting questions were asked and answered.

Mrs. F. J. Foxley was re-elected diocesan president for the ensuing year.

For the first time in the history of the diocese the "Little Helpers," held a regular corporate service, which was conducted by the Rev. Dr. Coupland.

Mrs. Walter J. Suthern of St. Paul's parish, New Orleans, who started the Louisiana branch a few years ago, and is deeply interested in this work, is still in charge.

MEXICAN MENACE

VERA CRUZ, now prominent in the news dispatches, has been a historical hot bed of yellow fever. In 1509 Spanish colonists attempted to settle there. Six hundred promptly died of the fever. At the end of fifteen months but sixty survived. Tampico is also a nursery for the plague.

From last available reports of the United States Public Health Service there were from February 1st to the 24th twenty-two cases and sixteen deaths in Tampico, and there was an epidemic at Vera Cruz. Two yellow fever experts have been ordered to Vera Cruz to act with officers of the army and navy.

Undoubtedly, one of the results of the American occupancy of Mexico will be the widening of territory which is free from the smouldering menace of yellow fever. Yellow fever was wiped out of Cuba and the southern part of the United States as a result of the Spanish-American war. The disease had been constantly present in Cuba for two hundred years when we took charge. Every foreign visitor knew that he would contract it. One in four was certain to die of it. By fighting mosquitoes and screening against them yellow fever was eliminated.

Colonel Gorgas, the sanitarian of the Canal zone (who deserves as much credit as anyone for the successful construction of the Panama canal) says that "the next generation will look upon yellow fever parasites as we do on three-toed horses—as animals that existed in the past without any possibility of reappearing on the earth at any future time."

Wiping yellow fever out of the United States and Cuba was a simple but gigantic task. It required overcoming amongst other factors a prejudice against window screens which prevailed throughout the south. More than that, the greatest difficulty was encountered in overcoming the indifference of the public. People of the south had so long been dying of yellow fever that it had become a habit. Our habits are difficult to uproot. In many instances inhabitants had to be forced, at the point of a bayonet, to submit to having their lives saved.

In our northern territory flies represent a disease source, comparable to a great extent with the mosquitos in the warm zone. We of the north have tuberculosis, scarlet fever, typhoid, whooping cough, measles, etc. Any one or all of these could be eradicated were appropriate measures enforced with equal vigor and efficiency.

Perhaps our territory will need to be "invaded."

THE SIGNIFICANCE OF THE CONFIRMATION RUBRIC

BY THE REV. LEFFERD. M. A. HAUGHWOUT, M.A.,

Rector of Christ Church, Meadville, Pa.; Member of the American Society of Church History

"And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." (Book of Common Prayer.)

PLAIN and unmistakable as this direction appears to be, it has recently become the subject of no little controversy. Some, on the one hand, take it simply as it stands, and maintain that Confirmation is the ordinary prerequisite to the reception of Holy Communion: the "ready and desirous" alone excepted. Others, however, insist that the rubric is capable of a different interpretation, which is, they hold, in point of fact, the only true and historical one. It is held, according to this view, that the rubric was never intended to apply to any but those of our own fold; and the inference following is, that the unconfirmed members of other religious bodies may be communicated freely and without scruple.

Because of the serious issues involved, it is worth while to examine this claim with some care. And first of all, let us inquire into the legitimacy of the historical assertion upon which the inference is based. It is a clear, specific statement of fact, and there should be no great difficulty in substantiating or disproving it. As to the propriety of going behind the outward letter of the rubric there can be no question. We are not interested in grammatical construction, but in the object which the Church had in mind when the rubric was formulated. It is wholly legitimate, therefore, to appeal to the authors of formularies, or to their contemporaries, in any question of interpretation. This method is naturally relied upon by those who claim that the Confirmation rubric does not apply to the members of non-episcopal churches; and so far they are in the right.

But we must consider carefully the result of such an appeal. The most recent and most authoritative presentation of it is that which bears the name of a distinguished professor of Church History in Cambridge University. His statement is this: "Now the rubric (except its last clause) goes back to the Prayer Books of 1549 and 1552; and we may take it as undisputed that the Reformers who composed them not only received unconfirmed foreigners to communion, but had no scruples (when abroad) at the stronger step of receiving the communion themselves in Calvinistic churches."* Taken in connection with an immediately preceding appeal to "the sense in which the authors of formularies enforced them," this can only mean to the casual reader that the rubric in question was drawn up by the compilers of the Prayer Books of 1549 and 1552 (though the author of the quotation avoids saying so), and that as these compilers themselves admitted unconfirmed persons to Communion, we must interpret the rubric accordingly.

A worse confusion of historical error and illogical inference could hardly be imagined. In the first place, as every scholar knows, the authors of the first and second Prayer Books were not the authors of the Confirmation rubric. On the contrary, they took it almost bodily from the old Sarum *Manual* of pre-reformation days.† It there stands as follows: *Item, nullus debet admitti ad sacramentum corporis et sanguinis Christi Jesu extra mortis articulum, nisi fuerit confirmatus, vel a receptione sacramenti confirmationis fuerit rationabiliter impeditus.* (And no person shall be admitted to the Sacrament of the Body and Blood of Jesus Christ, until such time as he be confirmed, or shall be reasonably hindered from receiving the sacrament of Confirmation.) This, in turn, was drawn from the fifth of Archbishop Peckham's Constitutions (A. D. 1281).‡

It is obvious, therefore, that the appeal to the authors of the Confirmation rubric carries us back to a time when there can be no reasonable doubt as to its significance. The attitude of the mediæval Church authorities towards any and all kinds of dissent is too well known to admit of question; and we can well imagine the fate of one who denied the rightfulness of Confirmation. Certainly they did not frame the rubric for Anglicans or Englishmen alone (the two being identical), but

* "The Confirmation Rubric: Whom Does It Bind?" Rev. H. M. Gwatkin, D.D. "Kikuyu Tracts."

† *Ritus Baptiz.* Maskell, p. 81. Cf. "Procter and Frere," p. 606. n. 2.

‡ Lyndwood, *Provinciale* l. tit. 6.

for all who might at any time, or under any conditions, present themselves for Holy Communion. *It was the universal rule of Christendom.*

It is equally apparent that the gloss which is sometimes placed upon the expression "admitted to the Holy Communion," as though it meant "formally registered as a communicant," is without any basis of fact. There was no such registration in the Middle Ages.¶ The expression meant, and only could mean, particular instances of administering the Sacrament.

It may be argued, however, that in retaining the old rubric, the reformers gave it a new meaning. But this requires proof of the most specific character. At the time of the Reformation, the old service books were subjected to a rigid criticism, and all doubtful expressions were rejected. The presumption is, therefore, that where old forms were retained, they were retained with their original significance. And if it is urged in this particular case that the action of some of the reformers in admitting unconfirmed persons to Communion is the true index to their understanding of the rubric, it may be answered that this proves nothing whatever. In the first place, the all too common assertion that the "reformers who composed the Prayer Book received unconfirmed persons to Communion" is far too broad a statement. Some of them probably did, but others as certainly did not. The reign of Edward VI. was a period of ecclesiastical lawlessness, and it was a common thing for ecclesiastics to violate the very canons and rubrics to which they had subscribed. And the appeal, after all, is not to "the sense in which the authors of formularies enforced them," but to the sense in which the authors understood them. It is one thing to prescribe a rubric, and quite a different thing to secure its enforcement. The First Prayer Book was composed by men of different minds, who, for the sake of unity, were ruled by the spirit of mutual concession. Hence we must be cautious in ascribing the acts and utterances of individuals to the Church herself. The testimony of an individual has value only upon the presumption that it represents the mind of the whole body. The lawless acts of a radical like Hooper cannot be quoted as against the clearly worded, well understood agreement of the whole body of Bishops, as we have it in the Confirmation rubric.

We may safely conclude, then, that in taking over the medieval rubric, the reformers accepted it in the plain and natural sense which it had ever borne, from the thirteenth century onwards. However they may have felt individually, this was the sum of their mutual agreement, and to this alone we may appeal for the Church's true position. It is worthy of note, indeed, that so far from relaxing the application of the rubric, the reformers actually made it stricter than it had ever been before; for the "reasonably hindered" clause does not appear in the Prayer Books of 1549 and 1552. In the First Prayer Book it stands as follows: "And there shall none be admitted to the holye communion: until such time as he be confirmed." At the time of the Savoy Conference (1661), the clause "or be ready and desirous to be confirmed" was added in response to a request from the Puritans. This in itself shows that the strict interpretation of the rubric was at that time well understood, and that no further exception was contemplated. In its final form the rubric is almost identical with its Latin original.

Equally untenable is the argument based upon a statement from the prefatory matter of the Prayer Book of the Church of England (not found in the American book). Under the heading, "Of Ceremonies," we read, "In these our doings we condemn no other nation, nor prescribe anything but to our own people only." Hence, it is urged, we cannot consistently require Confirmation of any but our own members. But let us inquire more exactly.

In the first place, the article "Of Ceremonies" is not a part of the preface proper, but is a separate section, exclusively devoted to the subject of "Ceremonies." It has reference, not to the main contents of the book, but to the manner in which the various services are performed. It is concerned with such matters as kneeling, standing, signing with the cross, imposition of hands, and the use of the ring in the marriage service. These are the things which "may be altered and changed, and therefore are not to be esteemed equal to God's law." It is true that the word *ceremonies* is sometimes used in an am-

biguous sense, but its significance here is evident.* Indeed it would be quite disastrous to assume otherwise; for if it covered Confirmation, it would be equally applicable to Holy Matrimony, Ordination, and other sacred rites, which are not specifically described as "Sacraments of the Gospel." Such an interpretation might require us to receive unlawfully married members, and lay-ordained ministers, of other bodies, as well as those who are unconfirmed. The argument proves too much.

It is probable that in this and in other kindred matters a considerable measure of the misunderstanding is due to that ambiguous term, "Sacraments of the Gospel," which is applied to the ordinances of Baptism and Holy Communion. To many, it seems to imply a derogatory reference to those other sacred rites of the Church which are referred to in the Articles as "commonly called sacraments," as though they were in some way contrary to the Gospel, or rested solely upon human authority. But such is clearly not the Church's mind. Confirmation, for example, is a very sacred, sacramental ordinance, by whatever term it is described. It is Scriptural; it is Apostolic; and save for the outward sign, it is as truly derived from Christ, as Baptism or Holy Communion.

A "Sacrament of the Gospel," according to the somewhat arbitrary definition of the English reformers, is one in which both the inward gift and the outward sign are prescribed by Christ. In the case of Confirmation, there is no question but that the inward gift, which is the bestowal of the Holy Spirit, was promised by Him, and also prescribed as an essential thing. He spoke of it at length on the eve of His Crucifixion. The Gospel record fails to state the precise method by which the Spirit was to be given; but from other parts of the New Testament we find that, after the first miraculous outpouring, the Divine Gift was invariably bestowed through the "Laying on of Hands," which is enumerated as one of the "first principles of Christ."§

If there is anything, therefore, in Scriptural or Apostolic authority, it may be surely claimed for the sacramental rite of Confirmation; and in face of the considerations here adduced, it would seem unwarrantably rash to affirm that it is not in very deed an ordinance of Christ Himself. Certainly it is too Divine a thing to be treated lightly, or as a matter indifferent. To speak of setting it aside in the pretended interest of unity, is wholly out of the question. That would not be an act of unity, but of betrayal.

* See Cardwell's report of the Savoy Conference: Cardwell, *Conferences*, p. 343, 345; etc.

§ S. Jno. 14:16, 26; Acts 1:4-5; 2:1-4; 8:14-17; 19:5-6; Heb. 6:1-2.

SIMON'S LAMENT

O bitter lie from faithless heart!
Thou didst the craven coward show.
O, had I died
My Lord beside,
It had been sweeter than this woe.

E'en now they're lifting Him in air,
I hear the mocking mob's mad yell.
God, let me die,
And cursed lie;
That were far better than this hell.

With His dear name upon my lips
And His glad smile sustaining me,
I might have died
My Lord beside,
And cheered Him on that painful tree.

Come, Michael, with thy sword unsheathed,
Hasten my leprous heart to smite.
I could have died
My Lord beside,
And soared with Jesus into light.

In great eternity shall He
My sin forgive, and love me yet?
Then I could die
Without a sigh,
And in hell's flames all pain forget.

G. C. W., in *The Record* (Augusta, Ga.).

I THOUGHT that my soul and his were but one soul in two bodies: and therefore (at his death) I loathed life because I was unwilling to live by halves.—*St. Augustine.*

¶ Parish Registers were first ordered to be kept by the Injunctions of 1538.

SOCIAL SERVICE

✦ Clinton Rogers Woodruff, Editor ✦

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia.

RECREATION UNDER CHURCH AUSPICES IN PHILADELPHIA

THE Social Service Commission of the diocese of Pennsylvania has been investigating the facilities for recreation afforded by Philadelphia parishes. The results are highly instructive. The committee obtained information, more or less complete, concerning 79 parishes. Ten of these report that they have no parish houses, but need them, and are working for them. Two (Holy Comforter, and St. George's, West Philadelphia), reported that the necessity for such equipment is acute, on account of the character of the neighborhood, and the great opportunities afforded for service.

The number of parishes maintaining gymnasiums is 40. Some have only small and poorly equipped rooms; others, as St. Timothy's chapel, South Philadelphia, and Good Shepherd, Kensington, have thoroughly modern and well-furnished plants. The reports show a wide variety of forms of recreation afforded:

- 26 parishes have basket-ball.
- 29 parishes have frequent supervised dances, in some cases with employed teachers.
- 16 parishes have classes in calisthenics.
- 15 own stereopticons and have frequent lantern lectures.
- 4 have motion pictures.
- 1 (St. Stephen's), owns apparatus, but cannot use it on account of insurance restrictions.

Among the other forms of recreation, difficult to classify, are dramatic entertainments (reported by almost all parishes), Boy Scout patrols, military drill, baseball teams, summer camps, summer outing trips, shuffle board, bowling alleys, pool and billiard tables, bathing facilities, reading and game rooms, social gatherings of parishioners and others, kindergartens for little children, outdoor playgrounds, tennis courts.

Nearly all of the parishes report that they have flourishing organizations of their young people, with frequent meetings, many of which are of a social character, and that their parish houses are used daily and open all day long. In addition to these, several parishes report what cannot be classed as means of recreation, but certainly must be counteracting influences to vicious resorts and amusements, namely, classes in cooking, sewing, dressmaking, manual work, drawing, and painting.

With reference to the matter the committee was specifically asked to investigate, the possibility of utilizing a moving picture apparatus which might be loaned to parishes, the difficulties concerning insurance, and the lack of a suitable room, interfere in many cases with such a plan; but thirteen parishes express a desire to join in such an experiment if it should be tried.

The problem of girls in lodging houses, with no suitable place for meeting their friends, is met in the Neighborhood House of Christ Church by the provision of a room available for such purposes; and the lunch room for working girls is filling a real need in that part of the city.

A serious lack, to which the committee called attention, is the absence of facilities for recreation in the equipment of the Church's work for negroes and for foreign peoples. The committee recommends that a further and more careful study of this phase of the subject be made, with the purpose of urging upon the diocese a substantial increase in these facilities in the missions and parishes where such people may be reached.

A few parishes report opposition on the part of either the rector or the vestry to dancing in parish houses.

On the whole, the committee feels that the result of this investigation is encouraging. The Church in this community is not unmindful of the problems connected with providing wholesome recreation for young people, and much more is being done than many people imagine to supply such recreation under conditions by which the way is opened for moral and religious influence as well.

"MORE LIFE FOR BROOKLYN"

"More Life for Brooklyn," is the title of the movement which has been inaugurated in that city under the auspices of the Church, but designed to include other religious bodies, al-

though, as in practically all such movements, the Roman Catholics do not figure. The plan, which was unanimously adopted by the directors of the Brooklyn City Mission, an inter-Church affair, was presented to the Social Service Commission of the diocese of Long Island, and later to 250 of the ministers of Brooklyn, who unanimously passed resolutions heartily backing the city mission in its attempt to present to the city a vision of a concrete and workable programme by which, "during the years to come steady progress could be made toward the great goal of seeking to make God supreme in the life and thought of Brooklyn."

In presenting the plan, Mr. Schauffer said:

"Our work is for the submerged masses, the down-and-outs, all prisoners, the sailors who come to our shores, and the foreigners who are not cared for by any other religious organization. A year ago it was felt that our work needed reorganization. For many years we have been planning missions here and there without any definite, city-wide plan. This past year we undertook a number of careful investigations, and I spent the entire year studying and travelling, counseling with city mission experts, and investigating conditions here in Brooklyn, in order that we might present a comprehensive plan by which to cover the entire city in the development of the mission work of the united churches of Brooklyn."

Mr. Schauffer called attention to the 500 churches and the 3,000 saloons of the borough. He said that in the next eight years a city the size of Boston will be set down in the midst of Brooklyn, and it will require all the statesmanship there is in the churches of the borough to cope with the situation.

The seven departments proposed for the new plan are as follows:

Reform Department—New homes of real reform; a combination of Bedford, Great Meadow, and Mercedes Home, London; chaplains for all courts, jails, prisons, and reformatories.

Rescue Department—A comprehensive work for all the submerged; a men's Church House like the one in Providence.

Cosmopolitan Department—Church settlements for all considerable groups of foreigners; new literature in all languages absolutely different from our present tracts; stations for sailors' work on the same principle as the Church House.

Metropolitan Department—Outdoor preaching in all parts of the city; working girls' homes, fresh air homes; outdoor and shop meetings; visiting shows; nurses; mass meetings for the unchurched like those held at Ford Hall, Boston, and the Chicago Sunday Evening Club.

Civic Morals Department—Civic morals exhibit; clean-up campaign; city welfare contests in all Sunday schools, giving the churches an opportunity to exhibit the great work they are doing.

Education Department—Religious education for the public school children on week days; city mission school for instruction in the work of rescue and reform, immigrant and foreign, civics and social reform.

Public Contact Department—City Mission Magazine, giving a survey of the city mission news of the world; newspaper service; actual coöperation with all other religious organizations to avoid overlapping and to increase effectiveness.

VOCATIONAL GUIDANCE FOR WOMEN

The Appointment Bureau of the Women's Educational and Industrial Union in Boston does not regard its work as finished when it has filled a position successfully. It therefore conducted during the winter a series of conferences on professional opportunities for women, designed primarily to aid students in choosing and in preparing for their vocations. These conferences are addressed by employers of women in considerable numbers and each in a very different line of work. A similar series of conferences was held a year ago, including several lines of work into which women have not gone in large numbers as yet, for example, agriculture, applied science, architecture, and business. These conferences were "experience meetings" really, since they were addressed by women engaged in the various lines of work presented. This year the subjects were approached from the standpoint of the employer.

In a further effort to urge women to plan carefully and far-sightedly for their vocations and to aid them in doing so,

the director of the Union's appointment bureau, Miss Florence Jackson, now goes regularly to Wellesley, Smith, and Mt. Holyoke throughout the college year to give vocational advice, at the request of the colleges concerned.

THE PUBLIC SAFETY COMMISSION of Chicago has planned a pretty big platform of activities. Among other questions to which it is giving its attention are:

1. Anti-Track-Walking campaign.
2. An ordinance, approved by the Committee on Prevention of Electric Railway Accidents, providing for a red globe on street lights at street intersections upon which there are tracks.
3. A bill providing that all containers of what is commonly known as poison, be so manufactured that a person picking up the container would at once realize its contents.
4. An ordinance now pending before a sub-committee of the City Council and under consideration by the Committee on Supervision, Construction, and Maintenance of Buildings, providing for safety locks on elevator doors.
5. Selection of a proper fender for automobiles.
6. The establishment of safety devices, rowboats, etc., along the lake shore, to safeguard the lives of those who make use of the beaches.
7. The passage of a law prohibiting dealers in firearms from selling weapons to anyone without a permit from the police department.

IT WAS RECENTLY STATED in this department that the Lutheran clergymen in Cincinnati were preparing to urge the Lutheran General Council to put "courting" parlors in every church building. This item was based upon what was believed to be a veracious statement of fact, but it appears that it was not exactly accurate.

According to the editor of *The Lutheran*, the item is to be traced back to the last meeting of the General Council which was held in Toledo. At that convention, in connection with some one of the inner mission reports, there was a discussion of the idea of the open church. One of the Lutheran theological professors from a western institution in an address argued for the necessity of maintaining reading rooms, rest rooms, and social rooms located in the congested districts of the cities. Newspaper reporters took up a few chance sentences of that address and circulated broadcast the story that the General Council was going to introduce "courting parlors" in their churches. In other words, the fact seems to be that the suggestion was made by individuals but not by any formal body or considerable group of the Lutheran Church.

"SICKNESS INSURANCE," "Working Hours in Continuous Industry," and "Administration and Industrial Relations" are the subjects which were considered at the seventh annual meeting of the American Association for Labor Legislation and which are considered at length in the report of that interesting session. One of the most important contributions is the address of the President, Dr. Willoughby, of Princeton, on "The Philosophy of Labor Legislation," in which he pleads for a curbing of the unworthier types of liberty as an essential to the creation of true liberty.

The offices of the association are now at 121 East Twenty-third street, New York.

A "PEOPLE'S MAN" is the title of a very interesting novel just from the pen of E. Phillips Oppenheim, in which Socialism and syndicalism are discussed at length and the latter practically applied. Those who are keen about settling all the present social problems by a single stroke or the wave of a hand, should read this very interesting book. It is fiction, to be sure, but it presents a very living and striking picture of the great-hearted leader, who is anxious to bring about the largest possible results in the least possible time, and who is finally made to see that the situation as it now exists must be attacked point by point and the solutions applied piece-meal.

THE MAY 1914 *Gospel of the Kingdom* deals with the question of women and children in industry. It contains a very interesting article on "The Consumers' League," by Mrs. Florence Kelly, who, by the way, will be one of the principal speakers at the Baltimore meeting of the National Municipal League, November 17th to 21st, her subject being "The Children of the City."

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE EXPERIENCE OF VIRGINIA LEE

To the Editor of *The Living Church*:

THE experience of Virginia Lee is, unfortunately, not a myth but a sad state of affairs, that exists beyond any question of doubt. My own experience in not one but several cities, as well as smaller towns, corroborates the conditions related by Virginia Lee. In one village and one city of some 40,000 population in the West, I attended the church regularly for two years in each, and during that time was not spoken to by a single member of the congregation. My duties and health did not permit me to take part in any of the guild or Sunday school work, neither did my financial condition permit of my paying pew rent, a system which is one of the greatest handicaps our Church has to deal with to-day. I feel that every priest where such a system prevails should use Virginia Lee's letter and your splendid editorial as a sermon, with a view of abolishing the pew-renting system. Certainly God's House should be free to all to worship there without distinction. While in one place the priest was more than kind to me, in the other he apparently did not know of my existence.

In a large city church in the middle West, where I was a communicant for some twelve years, a teacher in the Sunday school, and in guild work a part of the time, I never saw the priest in charge in the Sunday school room, nor did he at any time during my connection with the guild, which met in the evening because the members were principally working girls, even so much as acknowledge our existence, these duties being left to the curate or assistant. He appeared to be too busy with his "representative people" to have time for the laboring class.

I am fortunate that such conditions do not hurt me; the Church to me is God's house and I go there to worship Him, believing that my small mite is just as acceptable as the contribution of the rich, and my joy is in the peace which such worship brings. But this does not prevent me from appreciating the position of the Virginia Lees. The Church should be the natural place where we would seek human sympathy and encouragement of our fellow creatures; but until the American Catholic Church gets rid of her "exclusiveness" she cannot reach those who are most in need of her blessings.

Mr. Waters must indeed have been a devout worshipper not to have seen and realized that such conditions are very real and not imaginary.

St. Louis, Missouri, May 6, 1914.

ISSADORE GREENWOOD.

ADMISSION OF UNCONFIRMED TO HOLY COMMUNION

To the Editor of *The Living Church*:

WITHIN the past fortnight the chief pastor of a great diocese of the American Church, who is generally esteemed and by many greatly loved as a most godly and tender-hearted and sympathetic man and a great ecclesiastical statesman, has given publicly, formally, and authoritatively his judgment on the question of the Admission to Holy Communion in the American branch of the holy Catholic Church of those who have failed to fulfil the requirements laid down in the Prayer Book for those desiring that privilege. He stated in effect that the assumption that those presenting themselves repented of their sins (presumably what they regarded as sins only to be thus taken into account) and intending to lead a new life, was to be the sole basis of their admission. Not even Baptism, or subscription to the Creed of Christendom, were mentioned. It was implied that from an historical point of view the only persons to be excluded from participation in the highest privilege that the Church has to offer, were those who had been baptized or received into the Anglican Church, and had not as yet either received, or were prepared to receive, the Sacrament of Confirmation. The inference seemed plainly that in this great prelate's judgment, not even those who denied the Lord who bought them were to be refused the Sacrament of His Body and Blood, while the children of the Church were to be held back from this blessing until they had conformed to requirements not laid upon heretics and schismatics.

The ground of this judgment was declared to be that "The Table was the Lord's and not man's." The question that arises in my mind is this: Was not the Church divinely constituted as the guardian of the Lord's Table? And if so, was it intended that she should erect a barrier around that table which none but the outsider or dis-

obedient should pass, unless they were prepared to submit to conditions imposed upon them alone?

May one ask what are the historical associations with the rubric at the end of the Confirmation office which give color to such a judgment as this? Did the early Church admit heretics to the Lord's Table? If so, under what conditions?

Boston, May 5, 1914.

A. GEO. E. JENNER.

WOMEN IN THE CHURCH

To the Editor of The Living Church:

I FEAR for the future of the Church, if the Bishops and clergy, whose congregations are three-fourths composed of women and whose missionary and other financial interests are largely supported by the self-sacrificing devotion of women, allow the sentiment of Christine Gaulin in the last LIVING CHURCH to go unchallenged. What about the \$300,000 gift to Missions? Were those "indiscriminate women"? Are women more indiscriminate than men? My Bishop has said that in many instances he would be glad to have women on vestries. He must have had in mind some indiscriminate men. Be it known that of all religious bodies, the Episcopal Church stands almost alone in its attitude toward women. It is an appalling fact, that women whose lives have been spent in conscientious preparation for work in the mission field or in parish activities, are leaving the Church to work under non-sectarian organizations. Meanwhile, the Mission Board is crying for more workers. I fear women will not be so zealous in urging girls to confirmation if these barbaric customs are to continue. Fill the churches with boys and men and there will be no injustice. If the Church is a spiritual body, which are considered the more spiritual, men or women?

Under the present laws, men, to whom the word indiscriminate might often be applied, are privileged to elect delegates to Convention, to formulate the policies for advancement in the Church—some of them who never read a Church paper. Yet the women who study Church problems and do the actual work in the Sunday school and missionary organizations, and who have great visions of the future usefulness of the Church in solving all our problems, can contribute none of their zeal, enthusiasm, or inspiration toward the formulation of her policies. This constructive force is wasted; and do not the clergymen know of many small churches which have been kept alive by the persistent effort and faithfulness of women?

Feminism as a movement is upon us; it is world wide. Both the Church and State are called upon to reckon with it.

Upon the promptness with which the leaders recognize and act upon it, will depend much of the Church's future prosperity and growth.

MRS. EDMUND REED.

Marcellus, N. Y., May 4th.

To the Editor of The Living Church:

I WAS very glad to read Miss Anthony's letter in regard to women members in the various governing bodies of the Church, as I feel sure many women have felt this need, although they unwisely hesitate to say so. It seems to me a matter of plain common sense that Miss Emery, or whoever held her office, should be a member of the Board of Missions. The women can give a voluntary offering of over \$300,000, and hundreds of them can give their lives in remote foreign fields and the wilds of Alaska, but the Church, which is Catholic and therefore universal and progressive, denies women the right to legislate for or guide her missionary work. Thousands of women teach in our Sunday schools and do the social work of the country, but they have no representation on the Boards of Religious Education or the Social Service Commissions. Many women devote the greater part of their time to working for their parish church, but the suggestion that some of these efficient women be made members of the vestry is met with laughter. It seems to me that the Church needs the women as members of her conventions and boards, as they can contribute an experience and knowledge different from man's but no less valuable.

Very sincerely yours,

St. Louis, Mo., May 7, 1914.

CORA MEDBURY LEVER.

To the Editor of The Living Church:

CHRISTINE GAULIN, in her letter printed in THE LIVING CHURCH for May 2nd, ought to have stated clearly "why all Churchwomen cannot enjoy equal status with Churchmen"; also, "what we see all around us," as a reason why the interests of the Church can better be risked with indiscriminate manhood than with indiscriminate womanhood.

I don't know what she sees. Some of the things that I note are: that our congregations are composed chiefly of women; that in man-governed Russia men and women are cruelly oppressed; that Hindoo men treat with respect and consideration only one class of their women, the debased Nauth girls, keeping the rest in abject slavery; that only a portion of the suffragettes of England are militants; that there have been and are many men-anarchists; that it is the men, and not the women, that fill prisons; that men have the grace not to claim that they are better than women; and that scientific

men seem inclining toward the opinion that women rank favorably with men in reasoning ability. (Mrs.) ANNA H. FUNNELL.

Plattsburgh, N. Y., May 7, 1914.

PROFESSOR LADD ON PRAYER BOOK REVISION

To the Editor of The Living Church:

I FEAR your report of a recent address of mine on Prayer Book revision in your issue which has just come to hand may possibly give pain to some layman or laywoman who reads it; and for their benefit, if there are any such, I would like to say that the report contains several statements which I could not make my own—as that the Prayer Book is "thoroughly out of date in its religious psychology." I might say, moreover, that the purpose of my address was to present an ideal toward which we should work rather than to suggest changes to be made immediately. This letter is not meant to criticise your correspondent whose report gives a fair idea of the general drift of my address.

W. P. LADD.

Berkeley Divinity School.

To the Editor of The Living Church:

THE suggestion of Prayer Book revision seems to be a signal for letting loose all the eccentric individual opinions within the Church, but one is scarcely prepared to hear of such peculiar methods of Prayer Book revision as are suggested by Professor Ladd in this year's paper. I am not one of those who think our "incomparable Liturgy" ought to be "embalmed" in its present state, and am quite willing to admit the desirability of changes in some places; but I do not believe that Professor Ladd's suggestions would be acceptable to the majority of his fellow Churchmen of whatever school they may be. And it is rather disconcerting to have a professor in one of our leading seminaries suggest that what he took oath as believing to be "the Word of God," should be read in public service along with heathen philosophers. There are doubtless good things in Plato and Epictetus, but so there are in the Koran and Confucius; why not read them in Christian worship? I did not suppose the Rev. Professor to be serious in his suggestions, it would be really ludicrous to hear mention of Browning among the Psalmists! Evidently he forgets that there are those who, like John Burroughs, "don't see anything in this man Browning to make a fuss about."

Suppose there was great liberty in reading various works not now recognized as canonical in the early Church. Would Prof. Ladd contend that the settlement of the Canon of Scripture settled nothing? He wants to "prune the Psalms"; others might prefer to prune the Gospel, and many do try to prune the Pastoral Epistles. Where is the pruning to stop?

The objection to the collects as indicating a state of "pestilence, war, and insecurity" doesn't seem to make them so out of date to us who live near the borders of Colorado or Mexico just now.

I am obtuse or ignorant enough not to see the excess of "individualistic piety" in our Eucharistic office, but it may be there. However, I wonder how Professor Ladd expects to be able to show forth "Service, Brotherhood, Solidarity of the race," except through converted individuals, whose "piety" produces these results. The feverish anxiety to interfere with the business of others under the name of "Social Service" is a popular method of testing one's zeal for the Christian religion just now, but it isn't all of it.

Out of it all, however, the Church will doubtless do as she has done many times before, emerge with what Professor Hall so aptly terms "a fuller Catholic faith and a richer spiritual life!" Awaiting that day, we can be permitted to pray, even without our Prayer Books, that we may be spared such a volume as Professor Ladd would have to take the place of the one which has done fairly well to assist in the spiritual life of many saints, and is, in the opinion of many, still not quite useless to "express the thought of our century."

Very sincerely,

Dodge City, Kans., May 9, 1914

FLOYD KEELER.

To the Editor of The Living Church:

I T is with much surprise that one reads the attack upon the Prayer Book, published in your edition of May 9th, from the pen of Professor W. P. Ladd of Berkeley School, Connecticut. The objections to the book are so wholesale and so untrue and unfair that one scarcely knows where to begin in refutation.

"The Prayer Book does not express our real aspirations or prayers, except on rare occasions," says Professor Ladd.

On the contrary, so wonderfully is the language of intercession as found in the Litany, Matins, Evensong, and especially in the Holy Eucharist, adapted to every age and day, that only in the rarest cases is it necessary to ask our Bishops to compose new prayers, at least for public worship. There is not a soul alive, even in Paradise or Hades to-day, whose name could not be placed somewhere in the framework of the Litany, if that marvel of intercession is used as it should be, namely, as a frame to be filled out, by the worshipper, very much as one fills a stereopticon with slides. There is no vital question before the public-spirited Christian to-day, which cannot be prayed for at some moment of our regular public worship, if one but uses the Prayer Book properly.

"The parish has little attention given to it," states Professor

Ladd; whereas our Bishops, other clergy, and their congregations are brought before us at every Matins and Evensong, as well as in the Litany and the Church Militant prayer.

"The State has scarcely any attention" (to quote again); whereas "All in Civil Authority" are brought before us in every regular public service, as well as in the beautiful language of Family Prayer at eventide.

"The Christian citizenship we are all striving for to-day cannot be prayed for out of the Prayer Book," declares the professor, and one can but ask Why? What kind of citizenship is it that does not find expression in the *Magnificat's* superb democracy, the earnest desire of the Litany that justice and truth shall be maintained, the comprehensive phrases of the Prayer for Congress, the complete framework of the Church Militant prayer; or in the manifold reiterations about the Kingdom and Righteousness?

"You must remain mute in such a state of affairs as now exists between the United States and her southern neighbor," asserts the professor. Well there is that noble petition about all those "who are in tribulation, who are desolate and oppressed," and another about all nations living in "unity, peace, and concord," and there are several more about "our enemies, persecutors, and slanderers," and any of them is much preferable to the average "special prayer" set forth by current writers. Witness, for instance, the cumbersome and long-winded sentences printed on the same page with the professor's article, from the hurried pen of one of our ablest and most earnest Bishops, "for use in the present national situation," where one sentence is one hundred and five words long, forty-two words coming in succession without one comma; or, witness some of the crude specimens of devotion set forth by various persons when conventions or disasters or other unusual events take place.

It were easy to go on for a column or more to show how unnecessary is all this dissatisfaction with our rounded and comprehensive frame-work of public devotion, which such a writer as the poet Steadman eulogizes in memorable words, but time forbids. We must, however, express our amazement at the shallow criticism of the divine Liturgy which is the peroration of this remarkable article. The "heart of the Communion Office," according to this writer, is "Service, Brotherhood, Solidarity," instead of "the Sacrifice of the Death of Christ," as the Catechism taught the professor when he was confirmed.

And even these "are nearly smothered by individualistic piety"; and, to conclude, "Ecstatic rapture is not so much needed, nowadays, as power to do our work rightly among our fellows." One would have to search far to find more inconsequent statements than these. Almost the closing words of the Liturgy are a prayer that "we may do all such good works" as God has prepared for us; and as for "rapture," the greatest personal need of our harried, pessimistic, mammon-drugged age is a deepening of personal piety. Those who are the only effective "haters of evil" are "those who love the Lord," even in the twentieth century.

When it comes to the Lectionary, one wonders at the brashness with which the Professor would sweep away the Law, of which our Lord said that it was "easier for heaven and earth to pass than for one jot or tittle" to be unfulfilled. And as for reading during public service selections from Plato, Browning, etc., if these are absolutely necessary to salvation, nowadays, there would be no objection to giving ample quotation from them all during the time usually claimed by the sermonizers at public worship. Surely this would be a far better use of the time than to abate the very few minutes allotted to reading portions from the Holy Bible.

Someone has lately said that "the scepticism and doubts of to-day concerning the Catholic faith are very much like the revolutionary attitude of a seventeen-year-old boy concerning nearly everything he has been previously taught." Certainly such attacks upon the Prayer Book as the one we are mentioning would seem in part to come under the head of some such generalization.

Chicago, May 9, 1914.

JOHN HENRY HOPKINS.

THE SCIENCE OF HERALDRY

To the Editor of *The Living Church*:

A GENIAL skit has its use now and then. Mr. Pierre de Chaignon La Rose no longer so freely and "flippantly dismisses" sacred symbolism on seals not of his own creation. He apparently sees that it is no essential part of reverent "painstaking scholarship" in Sigillography to ridicule, for example, the cross and circle, the rays of glory, and the dove of the Holy Spirit on a certain seal as an "ecclesiastical windmill." He now tones it down to "singular arms." If he will hereafter keep himself to like subdued rhetoric and take the advice Dean Swift gave to a young clergyman as to heathen philosophers, and apply it in the way of giving other scholars of heraldry "some quarter," the dioceses under his heraldic ban may bear up under it.

And there is the more hope that they can do so and need not feel bound to yield to passing fashions—"singular" enough some of those fashions!—in their coats of arms, when they remember that there have been other painstaking scholars in heraldry. One of them—and Mr. La Rose here apparently has not read accurately—not a Bishop—Oh dear no, mitres may and do go into heraldry, but Bishop's heads hardly ever!—a well-recognized expert and authority

to whom we were referred by the late Rev. Dr. W. R. Huntington of New York as a lay heraldic scholar, limned the arms of the diocese of California. And if he were living I would give his name, and he could no doubt justify every credential for that same painstaking scholarship except, if that be a credential, that of smug infallibility.

I am,

Yours very sincerely,

WILLIAM F. NICHOLS.

The Bishop's House, San Francisco, May 6th.

THE COLORADO TROUBLE

To the Editor of *The Living Church*:

I WAS sorry to read your editorial comment on the Colorado strike in your issue of May 9th. Why? Because the militia did not kill a woman or a child at Ludlow. The tents were fired because they were used by the strikers as places from which to fire on the soldiers. Most of the women and children had fled from the tents before or at the time the battle began, and the only ones who lost their lives were in underground pits, boarded over, under the tents. They were suffocated for want of air—two women and eleven children. These pits were boarded over tightly by the strikers, and the women and children who lost their lives there were abandoned to their fate by their men. The women and children whose lives were saved, were saved by the gallant action of the soldiers, who risked their lives in doing so. There was no war waged on women and children. The strikers began the battle, after careful preparations. The unions' enterprising press agency has filled the country with lies and calamity as black as hell.

WM. H. WHITEHEAD.

Denver, May 8th.

[We are very glad to receive and to print this letter; and shall hope that the court martial already authorized will establish the accuracy of the view expressed by our correspondent.—EDITOR. L. C.]

THE MASSACHUSETTS CONVENTION SERMON: A CORRECTION

To the Editor of *The Living Church*:

MAY I be allowed to say that, in my sermon before the Massachusetts diocesan convention, reported in your last issue, I was very far from saying that "man must continue to be his own helper, his own discoverer, and his own teacher." I did say that this would be the terrible alternative, if Jesus Christ had not really risen from the dead, in the flesh which He assumed, and which bound and binds Him to us. It is the "Word made flesh" who is full of grace and truth, and apart from Him is no revelation of God, or of salvation for man.

H. P. BULL, S.S.J.E.

THE WANDERING JEW

I am that one on whom the world hath palled
From long acquaintance—aye, too long by far!
My inmost spirit craves but to be called
A man: aye, might some cloven, smold'ring star
As well aspire to play the role of sun
And moon and earth and firmament in one!

Nay, thou, Calaphilus, art but a name;
Salathiel ben Sadi, canst thou hear?
Buttadaeus, Gualdi, and that same
Aristeus, mysterious poet-seer;
Ahasuerus, Isaac Laquedem—
I scorn them all . . . for I am all of them!

This: Him I struck: I would not let Him rest
As He passed by, to die upon the Tree:
And on that perfumed Morn when Heaven pressed
Sweet lips to Earth, and in transcendence He
Blessed Mary in the garden . . . then knew I
'Twas written that on earth I could not die.

Ah, to be but a man! To know at length
I could but lay my bones composedly down;
To know that some day life would ebb, and strength
Ooze out of me: that I might shrivel brown
Deep in some grave, as all mankind may do,
When they at last with earthly things are through!

Ah, to be but a man! But once to smile . . .
To cuddle a small child! . . . To know that when
A storm doth rage through some sweet-wooded isle,
I could not catch that oft-hissed word from men:
"The Wandering Jew is passing—curst be he!"

Thou Christ! . . . Why did I strike so fierce at Thee!

LILLA B. N. WESTON.

YOU WILL forgive me, I hope, for the sake of the friendship between us, which is too true and too sacred to be so easily broken!—
Longfellow.

LITERARY

"FOUNDATIONS" AND TWO REPLIES

Foundations. A Statement of Christian Belief in Terms of Modern Thought. By Seven Oxford Men: B. H. Streeter, R. Brook, W. H. Moberly, R. G. Parsons, A. E. J. Rawlinson, N. S. Talbot, W. Temple. London: Macmillan & Co. 1913. Price \$3.50.

Some Loose Stones: Being a Consideration of Certain Tendencies in Modern Theology, Illustrated by Reference to the Book called "Foundations." By R. A. Knox. London and New York: Longmans, Green & Co. 1913. Price \$1.35 net.

Foundations. By A. C. Headlam: *Church Quarterly Review*, April, 1913. Article I.

The book called *Foundations* is not at all what its title-page description indicates. Instead of being "a Statement of the Christian Faith," it is a series of experimental essays. This is acknowledged in Mr. Streeter's Preface. He says: "We fully recognize the obligations of loyalty to the traditions of the Church to which we belong, we make no claim to irresponsibility, but we are young men, and our responsibility is of a different kind. It is the responsibility of making experiments."

We should expect that a book having such an aim would be addressed to expert theologians, and the first criticism which we offer is that this obvious course is rejected. The editor says that "we have made a special effort . . . to present our conclusions in such a way as to be of interest to the educated layman, or to the cleric who makes no claim to be a theological specialist." We should suppose it fairly obvious that non-experts, however much interested in the problems of the day they may be, need to be reassured as to the foundations rather than to be confused with experimental speculation, confessedly liable to rejection when put to the test of expert criticism.

The editor acknowledges that differences of opinion concerning certain matters treated in the volume exist among its contributors, these differences in a few cases having to do with "points which some of us would regard as of the first importance." "But nevertheless," he adds, "the book is put forward not as a collection of detached studies but as a single whole, and as, in the main, the expression of a corporate mind." Examination of the volume shows that "the single whole" for which the writers accept a certain corporate responsibility includes a definite rejection of the scriptural and Catholic doctrine that Jesus Christ rose from the dead in the body in which He was crucified. We do not think that any one of the writers is in a position to complain of the resentment with which their "corporate mind" has been received among those who regard, and rightly regard, our Lord's bodily resurrection as a most central and vital part of the Christian faith.

Some Loose Stones constitutes a very clever reply to *Foundations*, and a good many valuable thoughts are to be found in it. But the book would gain in dignity and persuasive power if its cleverness were less obtrusive. It certainly gives some very telling hits, and is distinctly a bright and entertaining book, one calculated to appeal strongly to readers who have a sense of humor.

Dr. Headlam's review of *Foundations* in the April *Church Quarterly* of last year is on the whole the most weighty, and the most truly judicial, criticism of that work which we have seen; and we earnestly commend it to our readers.

We shall devote the rest of our space to a rapid survey and estimate of the several essays contained in *Foundations*. It is neither practicable nor advisable in these columns to do more, although the book is an important one. Its essays are one and all very able, some of them are intensely interesting, and several of them define positions upon which a paper of this kind is obliged to pass judgment if it is to fulfil its function adequately.

The first essay, by Mr. Neville S. Talbot, on *The Modern Situation*, defines modern as post-Victorian, and describes the transition from Victorian to contemporary conditions as marked by a loss of confidence in certain elementary assumptions in religion and morality. Optimism has given way to "cosmic" uneasiness and unsettlement in relation to the meaning of nature, industrial problems, and the mystery of evil. This unsettlement, Mr. Talbot says, is certain soon to disturb average Christians as well as the thinking class. A crisis is on, but one which is more serious to non-Christian positions than to the Christian. In this fact he discerns new hope for Christianity. The revelation of Jesus Christ put the truth of God to final proof, but this truth has become conventional and is therefore obscured. Problems which it met in former times have accordingly become pressing again, and the time has come for a fresh reckoning with Christianity as the truth of God.

The essay is suggestive and in the main true to fact. But we think it distinguishes the Victorian and contemporary situations with excessive mutual exclusiveness and sharpness. And a real point is made by Mr. Knox when he faults the perhaps unconsciously im-

plied notion that Christ came to save us from a "situation." The salvation which we need is from sin, and this need is present in all situations.

The next essay, *The Bible*, is by Mr. Richard Brook, who gives a very plausible presentation of the view that the inspiration of biblical writers is in line with genius for religion. The Bible, he urges, is for religion what the great masters are for art—"the classical and normative expression" of the religious life. But biblical writers, he says, are not equally inspired, nor is inspiration limited to them. The authority of the Bible, he concludes, "is that of its own spiritual supremacy and its unique spiritual power."

This conclusion is inadequate to the traditional doctrine that the Bible is the Word of God. The unique spiritual power of the Bible we of course acknowledge, but if this constitutes its authority, what forbids us to eliminate its inferior portions—e.g., the Book of Judges—and to incorporate other "inspired" literature of more obvious spiritual value, such as the *Imitatio Christi*? The fallacy of modern discussions of inspiration lies in basing the authority of the Bible on the evidences of personal inspiration of its often unknown writers. The Bible is not a mere assemblage of documents written by inspired men. It is an architectonic product, into the building of which entered labor and material of very unequal quality. God has given this product to us for a specific purpose—to edify us in the faith which came by Jesus Christ. His having given it to us for such a purpose is what imparts to the Bible—within the scope of the purpose of the gift, and independently of the quality of its parts separately estimated—the unique authority which it possesses.

The third essay, on *The Historic Christ*, by Mr. B. H. Streeter, gives views of the chief problems of Gospel criticism which in the main hold the field just now among New Testament critical scholars. He seems too agile in accommodating his views to the very latest phases of critical thought, and conspicuously fails to do justice to the transcendent quality of our Lord's knowledge as Man. He is handicapped by a kenotic view of our Lord's Person during His earthly life and experience.

We wish we could avoid more serious fault-finding; but his treatment of the Resurrection represents a fundamental departure from the traditional doctrine of the Church, to which he professes loyalty in the Preface. We have no space to analyze his arguments in detail. Advancing certain well-worn and repeatedly-answered objections to the belief that the body which hung on the cross was raised and assumed into heaven, he says, "The essence of what we mean by the hope of the resurrection of the body is surely contained in its emphasis on the survival of a full and distinct personality." His view resembles that of Keim. The "appearances" were real, he acknowledges, and in a sense objective, since the apostolic "visions" were "directly caused by the Lord Himself veritably alive and personally in communion with them." But the old body did not appear, although the disciples were obviously under that impression. Mr. Streeter shows no perception of the deeper place and function of the body, according to Christian doctrine, in human nature, life, and destiny. He seems to be dominated by the erroneous assumption that matter is essentially incongruous with the rule of spirit, and betrays no consciousness of the bearing of his position on Eucharistic doctrine. His objection to a physical ascension is naive. Our belief therein is not, as he thinks, dependent upon the outworn notions of the earth which he mentions.

Mr. A. E. J. Rawlinson's *The Interpretation of the Christ in the New Testament* gives a thoughtful and sane account of the development of Christological doctrine in the minds of New Testament writers. Just because it is sane and helpful, we need say no more.

The fifth essay, *The Divinity of Christ*, by Mr. William Temple, is an ambitious attempt to interpret the doctrine referred to in terms of will. He begins by faulting the habit of starting with an idea of God and then using it to determine whether Christ is divine. He nowhere meets the difficulty of identifying Christ as a revelation of God in any other way; and he takes no account of the fact that a previous revelation of God, apart from the Incarnation, constituted Israel's appointed preparation for recognizing Christ's Person when He came. He reads a metaphysic into the patristic use of the term "substance" which is not there. Substance stands in traditional theology for the fundamental reality in a being. It is equally applicable, therefore, to spirit and to matter; and to read a materialistic significance into its use in describing what is identical in the Father and in the Son is absolutely unwarranted. In making "will" take the place of "substance," Mr. Temple, in spite of all his ingenuity, reduces the oneness of the Father and the Son to a moral conformity. The impression is conveyed, we believe it is unfounded, that the essayist does not really accept the doctrine that Christ was and is full God.

In the essay on *The Atonement*, Mr. W. H. Moberly gives some helpful thoughts *in re* the opposition between "liberal" and "conservative" views of Christ's death, but he presents once more the conception of Christ as ideal penitent. There is a true thought underlying this description—that Christ alone was able to make a perfect condemnation of sin in the flesh. But it is erroneous, and the mistake appears to begin in the assumption that penitence *in se* is the means by which sin is removed. It is really nothing more than the necessary condition in us of its cure by the redemptive death of Christ and by sanctifying grace. From the nature of the case

perfect penitence is a contradiction of terms. Penitence invariably has sin on the penitent's part as its correlative. It is always imperfect, because it is always the attitude of a sinner. Its value lies not in its being perfect, but in its being *sufficient* to open the sinner's wounds to the healing remedies of the Redeemer. What is demanded is not *ideal* penitence—an unreal abstract—but *genuine* and *sufficient* penitence.

Mr. William Temple's essay on *The Church* requires no particular comment except to say that it is suggestive and helpful.

Mr. A. E. J. Rawlinson reduces *The Principle of Authority* to the weight of responsible and competent opinion. This is not an adequate account of the authority either of parents or of the Church. The Church, as Mr. Rawlinson points out, is not infallible in any mechanical or magical sense; but she has been given the function of teaching by *divine arrangement*, and this fact is a vital factor in her authority. It pledges some kind of divine guidance—sufficient guidance to warrant the docility with which the faithful "hear the Church."

His treatment of the ministry and of the problems connected with "apostolic succession" is too much dominated by an apologetical and concessive temper. The existence of isolated congregations in the sub-apostolic period having "congregational" politics does not weaken the general argument for apostolic succession, which is really stronger to-day than at any previous moment in modern enquiry.

In the last essay, on *God and the Absolute*, Mr. W. H. Moberly makes a heroic effort to rehabilitate the theory which describes God in terms of the philosophical absolute. That theory has in the past shown a distinct tendency to become pantheistic, and we do not think Mr. Moberly succeeds in rendering it immune to this tendency. But the essay is not easy to read, and will be skipped by the average reader. We need say no more.

The fundamental weakness of the volume as a whole is an exaggerated emphasis upon the necessity of meeting modern demands. Long before they have been met, some of them at least, will have ceased to be truly modern. Every serious enquirer craves for truth; and positive definition of Christian truth, provided it is made intelligible to him, is a *sine qua non* of a real satisfaction of his craving. Attempts to dress Christianity down to the level of doubting minds will always prove abortive.

F. J. H.

MISCELLANEOUS

The Spiritual Message of Literature. By Kenneth Sylvan Guthrie. Brooklyn, New York: Comparative Literature Press. Price \$1.60 net.

A work of amazing erudition and labor, and yet, as the author tells us in a prefatory leaf, only an introduction to a yet unprinted Anthology that has been long complete but delayed in its publication through lack of means. Let it be hoped that the manuscript is carefully guarded from "moth and rust," for it must be monumental indeed, to judge from the smaller adventure upon the evolution of humanity's aspirations.

Dr. Guthrie's steady aim in the study of comparative literature (the effort to merge national into international expression of living endeavor), is to point out in what manifold ways human salvation is taught by international writings. So he seeks to solve the riddle of the ages, how to lead a "successful" life, the answer to which is more urgently demanded in America than elsewhere because of the complicated and perplexing conditions in which insanity and suicide grow and flourish.

It must be distinctly understood that Dr. Guthrie's methods imply a "first-hand religion." He scorns creed and doctrine and he mocks what he calls the prayer of formalism: "Inspire me, but remember that if that with which You inspire me is not orthodox I will have none of it!" It would take too much space even to summarize the specific discussions of the separate national sources of what the author calls the "racial prophetic" elements and the illustrations of the "lyrical prophetic" are from a hundred authors. There is a series of lessons taught by twenty-seven great dramas, from Job to Flaubert. These, brief as they are, have considerable critical value. An appendix of "Topical Outlines" follows with arrangements for Sunday readings. (As these include such writers as Marcus Aurelius and Voltaire, they rather suggest the imitations of the "Canon" by the Black Mass.) The "Racial Scriptures," a list of books on the subject, the "Golden Virtues," and many pages of bibliography and reference, fill the volume. ERVING WINSLOW.

Earthen Vessels, or Women of the Old Testament. Character Studies. By A. M. Tennant. London: A. R. Mowbray & Co., Ltd.; Milwaukee: The Young Churchman Co. Price 40 cents net.

The fact that Mrs. Romanes has written the preface of this little book at once attracts the attention of the careful reader, and as she says, "A book which leads us to study the woman of the Jewish Church should be a real aid in the formation of the spiritual life." The character studies are treated in a deeply spiritual manner; but in each, a practical lesson is drawn in so pungent a way, that it strikes home; especially as the lesson is taken from every day, up-to-date affairs. One could wish that the sub-title had been the main title, since *Earthen Vessels* does not appeal to the modern young person, who would, however, be distinctly better for a study of the book.

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1535 Central Avenue, Indianapolis, Indiana

THE time is at hand for arranging for the closing up of the winter's work. It makes no difference whether or not the school is to be open or closed during the summer; there are very few city schools that can pretend to keep up their regular work. Even if they can command the regular corps of teachers, or suitable substitute teachers, they cannot command the pupils. The attractions of "out of doors," absences from town on vacations, the plaint, "It is too hot," and the thousand and one other things that come up to interfere, will so radically decrease the attendance that the efficiency of the work in most schools must demand a changed policy.

We discussed the various suggestions as to what this should be, a year ago. Whether it be a real "school" vacation, leaving the summer months free from the demands of the Sunday school, or whether it be the substitution of some other form of activity in place of the Sunday school, must be determined by each school and by local conditions. For most schools, however this problem be met, there is real need for a day of change sometime in June; a day when the winter's work is given up, is regarded as finished, and the summer's schedule is begun. Of what sort shall this change be? Shall it be merely one of sudden stopping and beginning again on another course, or shall it be a real finishing of the one and a beginning of the other?

We take it that this question can have but one answer. Truly effective work demands finishing. Educational work, for efficiency, demands it quite as truly as any other kind of work. The question before the superintendents and teachers then must be, how shall we best finish up our work and begin the summer schedules, if such there be?

AS THE FIRST STEP, we would urge a careful review on the part of the teacher of what has been effected, and how far this in itself is really a completed piece of work. There should have been—we are speaking of graded schools—a definite plan for the year, an aim of training and instruction. Measure, then, with this, what has really been done. The second step will naturally be so to plan the remaining weeks of work that the year's result may have some sort of unity and reach some real end. We take it that even in the best regulated schools, and the finest classes in these schools, there will be need for this. Pupils have been absent, interruptions have come, now from weather, now from contagious diseases, now from other causes. There are thin places; there are uncovered points. The remaining Sundays are insufficient to complete the outlined course. Take all this into consideration and plan out how best to round off the work.

The second step is on the part of the superintendent acting with his teachers. There should be a day set for testing what has been done. "Tests" are perfectly familiar to the children of all our schools. They recognize them as a part of their regular school experience. They will not object to them in the Sunday school if they are properly put before them. Let, then, a "testing day" be decided upon. When this day comes, each teacher should conduct the test in some pre-arranged way. It ought to be such as really to find out what the child has done and how far it has grasped the matter under instruction. It ought not to be a testing that would defeat the pupils' interest. It ought to be such as the children can meet, and in part it ought to call for written answers.

The third step will naturally concern the "closing exercises." We believe that it will help decidedly in the interest felt by the scholars in the school, and in the interest the people have, if such closing exercises can be made of a public character. Why should they not take place in the church, and why should they not form—or a portion of them form—a part of the Sunday service? Canon law requires that the rector shall

publicly catechise his children in certain matters which are included now in the curriculum of most graded schools. Could not the sermon time be given over to a public catechising—prepared for, if you will—on the several parts of the school's work? Certificates and diplomas ought to be given to those scholars that have successfully passed the examinations, or tests, and have a suitable record for attendance. This ought to be done in church at the same time as the catechising.

YOU WILL SAY that it will be impossible to get the children out for the service. We answer that if the spirit of loyalty has been properly developed in the school, this bugbear will quickly perish. The first year may be a little hard to manage, but if it be done wisely and the exercises have been worth while it will be the only difficult year.

In connection with this we would urge the value of an exhibit. It makes no difference if this be small the first year. It is a part of the way in which real interest can be quickened in the congregation. And real congregational interest is essential to successful work in the Sunday school. We recall with pleasure the winter exhibit at St. Matthew's, Kenosha, Wis., which has been already described in these columns. The great interest in that parish is deepened every year by this showing what the children have done. Other parishes and other schools can well profit by their example.

WE WOULD CALL attention to the *Secondary Division Leaflets*, Nos. 1 to 5, which are published by the Wisconsin Sunday School Association, of which Mr. F. H. Brigham is General Secretary. They deal with the secondary division work, i.e., the so-called "teen age." This is the age when scholars are dropping from the Sunday schools, as they are also dropping from the secular schools, and yet this is also the age of ideals and of development of habits, which may lead to active Christian life among the young people of the community. It is moreover a time when the attacks upon religion and upon faith are most insistent; and boys particularly (though girls are by no means free from the attack) are forced to meet opposition and criticism of their earlier ideals; a time when they are passing out of childhood's simplicity of believing into the more intelligent, if often more doubtful period, of asking a reason why. These simple Leaflets, which are not put forth under the Church and so do not wholly meet our conditions, are meant to serve as suggestions for organizing the young people of this period into classes and similar organizations centering about the Sunday school, so that in this way they may have the steadying influence and help that they often so sorely need. We would especially note the suggestive outlines and summaries in Leaflet No. 4, *Through-the-Week Activities for Teen-age Organized Bible Classes*. It is quite the most simple and direct summary of what to propose for these young people in the shape of outside activities that we have seen. The list of activities is followed by a bibliography and this by a short summary of the main organizations of a larger character for boys and for girls.

MR. BRIGHAM writes us as follows concerning the necessity of going at this question right end first; and of making these societies serve not as nuclei of attraction to draw boys and girls into the school, but as offering the young people through them, opportunities to put into practice in real life, the lessons learned in the classes:

"I am speaking thoroughly from the standpoint of a Churchman and Sunday school man, and my experience has taught me that no matter what boys' organizations or equipment you use, either are of little avail if we do not put the transformation influence of the life of Jesus into their lives. Aren't we working from the wrong end, instead of using these means to get active boys to our Sunday school classes, so that we can put them in touch with Bible teachings, instead should we not make the activities the result of the Bible study, regardless of the form of organization which we use?"

THERE IS no thirst of the soul so consuming as the desire for pardon. The sense of its bestowal is the starting-point of all goodness. It comes bringing with it, if not the freshness of innocence, yet a glow of inspiration that nerves feeble hands for hard tasks, a fire of hope that lights anew the old high ideal, so that it stands before the eye in clear relief, beckoning us to make it our own. To be able to look into God's face, and know with the knowledge of faith that there is nothing between the soul and Him, is to experience the fullest peace the soul can know. Whatever else pardon may be, it is above all things admission into full fellowship with God.—Charles H. Brent.

A LIFE TRAGEDY IN EIGHT LINES

By CHESTER WOOD

THE Easter number of THE LIVING CHURCH contained the following beautiful poem by Virginia Vaughan:

"THE GOOD SHEPHERD

"O tender Shepherd of the fold!
Are Thy sweet mercies for Thy lambs alone?
What of the aged ones, the spent and worn,
Who tread forlornly on o'er briar and stone?"

"O tender Shepherd, trembling are their feet,
So steep the ascent and cold the night!
Their strength fast fails, dear Shepherd, lead them home
'Neath Thy safe guiding care, to warmth and light."

Miss Vaughan was killed on the streets of New York last fall, being struck by a car. She was 84 years old. As a girl in Virginia she had every advantage of the best life of that time.

When quite young she became well known in this country and abroad as a wonderful beauty and scholar. London publishers brought out her volumes of remarkable poems and studies. Roberts Brothers engaged her to translate the novels of George Sand.

She had great dramatic talent and the best actors of the day tried to induce her to make the stage her work, but she preferred a literary life.

She was the intimate friend of, and lived in the same house in Italy with, Harriet Hosmer, Isa Blagdon, Owen Meredith (Earl Lytton), and Robert and Elizabeth Browning.

Bryant, Whittier, Lowell—one of her books was dedicated to him—Wendell Phillips, all of the great ones of the time were her friends and correspondents.

I first met Miss Vaughan in New York City in 1911, where I was staying with friends after the death of my mother. While their rector was taking a vacation I took his work at St. Matthew's Church in West 84th street.

Miss Vaughan was a wonderful old lady of 81, but looked much younger. After a time I learned that she was absolutely destitute. She had outlived all her friends and fortune, but was bravely trying to make a living, doing work for such papers as would employ her, and working on a novel which she firmly believed would make her independent.

At last the day came when she was to be turned homeless on the street. Vainly had I tried every charitable and Church institution. Vainly had I written Church people of wealth to look into the case.

Then the *Times* and the *Post* offered to help her, and when I left her she was quite hopeful and would only take the small sum I gave her "as a loan."

She was trying to sell her work when the strange "leading home" came to her.

THE CRY OF ST. PAUL'S-ON-THE-AVENUE

"I have wares to sell; come buy, come buy!
I have wares to sell, come buy!"
But the busy world goes rushing past,
Proud heads held high,
Meek eyes downcast,
Care-free, and negligent, or deep in thought preoccupied,
They hurry by, nor know I have cried:
"I have wares to sell, come buy!"

"I have wares to sell; come buy, come buy!
I have wares to sell, come buy!"
But the crowds pass on, and on, all day,
Well gowned, trim shod,
In fashion's way.
They miser love in well-filled hearts,
But I—I see that glint of gold,
They will not buy the wares I hold—
"I have wares to sell, come buy!"

"I have wares to sell; come buy, come buy!
I have wares to sell, come buy!"
Will you not exchange your gold for this?
My wares are hope,
Friendship, the kiss
Of everlasting peace, the trust that dreams come true at last
My people, still you hurry past?
I have wares to sell! Come, buy with your gold of love!"

MARGARET RIDLON.

DURING the last eighteen months, in the fields under the charge of Bishop Knight—Cuba, Haiti, Porto Rico, and the Canal Zone—there have been 1,200 confirmed and over 3,000 baptized.

Church Kalendar



- May 1—Friday. SS. Philip and James.
 " 3—Third Sunday after Easter.
 " 10—Fourth Sunday after Easter.
 " 17—Fifth (Rogation) Sunday after Easter.
 " 18, 19, 20—Rogation Days.
 " 21—Thursday. Ascension Day.
 " 24—Sunday after Ascension.
 " 31—Whitsunday.

CALENDAR OF COMING EVENTS

- May 12—Convention of the Diocese of Dallas, at St. Matthew's Cathedral, Dallas, Texas.
 Convention of the Diocese of Sacramento, at St. John's Church, Chico, Cal.
 Convention of the Diocese of South Carolina, at Christ Church, Greenville, S. C.
 " 13—Convention of the Diocese of Delaware, at Emmanuel Church, New Castle, Del.
 Convention of the Diocese of Georgia, at St. Paul's Church, Albany, Ga.
 Convention of the Diocese of Los Angeles, at Los Angeles, Cal.
 Convention of the Diocese of Maine, at St. Luke's Cathedral, Portland, Maine.
 Convention of the Diocese of Michigan, at St. John's Church, Detroit, Mich.
 Convention of the Diocese of Springfield, at St. Paul's Church, Springfield, Ill.
 Convention of the Diocese of Texas, at St. Peter's Church, Brenham, Texas.
 " 16—Convention of the Diocese of East Carolina, at St. James' Church, Wilmington, N. C.
 " 17—Convention of the Diocese of Iowa, at St. Paul's Church, Council Bluffs, Iowa.
 " 19—Convention of the Diocese of Long Island, at the Cathedral, Garden City, L. I.
 Convention of the Diocese of Olympia, at Christ Church, Seattle, Wash.
 Convention of the Diocese of Rhode Island, at Grace Church, Providence, R. I.
 Convention of the Diocese of Western New York, at Lockport, N. Y.
 Convention of the Diocese of Lexington, at the Cathedral, Lexington, Ky.
 " 20—Convention of the Diocese of Florida, at Holy Trinity Church, Gainesville, Fla.
 Convention of the Diocese of Oregon, at Trinity Church, Portland, Ore.
 Convocation of the Missionary District of Eastern Oregon, at St. Stephen's Church, Baker, Ore.
 Convention of the Diocese of Virginia, at St. James' Church, Richmond, Va.
 " 23—Convocation of the Missionary District of South Dakota, at Christ Church, Lead.
 " 25—Convention of the Diocese of Kentucky, at St. Andrew's Church, Louisville, Ky.
 " 26—Convention of the Diocese of Bethlehem, at St. Luke's Church, Scranton, Pa.
 Convention of the Diocese of Central New York, at Trinity Church, Watertown.
 Convention of the Diocese of Chicago, at the Cathedral of SS. Peter and Paul, Chicago, Ill.
 Convention of the Diocese of Missouri, at Christ Church Cathedral, St. Louis, Mo.
 Convention of the Diocese of Southern Virginia, at St. John's Church, Wytheville, Va.
 Convocation of the Missionary District of North Texas, at St. Andrew's Church, Amarillo, Texas.
 " 27—Convention of the Diocese of Atlanta, at the Church of the Incarnation, Atlanta, Ga.
 Convention of the Diocese of Arkansas, at St. John's Church, Fort Smith, Ark.
 Convention of the Diocese of Erie, at Christ Church, Oil City, Pa.
 Convention of the Diocese of Minnesota, at the Cathedral of Our Saviour, Faribault, Minn.
 Convention of the Diocese of Pittsburgh, at Trinity Church, Pittsburgh, Pa.
 Convention of the Diocese of Southern Ohio, at All Saints' Church, Portsmouth, Ohio.

May 28—Convention of the Diocese of Newark, at Trinity Church, Newark, N. J.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

AFRICA

Rev. Nathan Matthews.

ALASKA

Miss Agnes Huntoon (in Fifth Province).
 Mr. G. B. Burgess (in Fourth Province).

CHINA

Rev. Arthur M. Sherman.

HAWKOW

Dr. Mary V. Glenton.

SHANGHAI

Mrs. John A. Ely.

Rev. P. N. Tsu.

Mr. M. P. Walker.

PHILIPPINE ISLANDS

Rev. E. A. Sibley.

Rev. Robb White, Jr.

PORTO RICO

Ven. R. S. Nichols.

WORK AMONG INDIANS

Mrs. Baird Sumner Cooper, of Wyoming. Address: The Toronto, Dupont Circle, Washington, D. C.

WORK AMONG MOUNTAIN PEOPLE

Rev. S. L. Tyson, of Sewanee, Tenn. Address: Bay Shore, N. Y.

WORK AMONG NEGROES IN THE SOUTH

Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 416 Lafayette Street, New York City.

Miss Grace Moseley, The American Church Institute for Negroes, 416 Lafayette Street, New York City.

Ven. James S. Russell, of the St. Paul Normal and Industrial School, Lawrenceville, Va.

Rev. A. B. Hunter, of St. Augustine's School, Raleigh, N. C.

Personal Mention

THE REV. EDWARD W. BARCOCK, rector of the Church of the Holy Cross, Troy, N. Y., with his family, will sail on May 26th for a trip abroad. They will be away three months, and their address will be care Brown, Shipley & Co., 123 Pall Mall, London, S. W., England.

THE REV. G. M. BREWIN, rector of Christ Church, Flint, Mich., has been appointed vicar of St. George's Church, Detroit. He takes up the work on May 15th, and his address will be 425 Hubbard avenue, Detroit, Mich.

THE REV. HARRY BRUCE of Marshville, Ontario, Canada, has accepted the charge of the missions of St. Clement's, Buffalo, and St. Mark's, Orchard Park, N. Y., diocese of Western New York, and assumes his new duties at once.

THE REV. R. P. EUBANKS has assumed the charge of the missions at Parker and Hurley, S. D., with residence at Parker. He did not take work at Hillsboro, Texas, as stated.

THE ADDRESS of the Rev. R. H. FAIRBURN, rector of St. Peter's Church, Buffalo, N. Y., is 345 Ideal street.

THE REV. WILLIAM MILLER GAMBLE, priest in charge of St. Stephen's Church, Coytesville, N. J., has severed his connection with St. Mark's Church, New York, and has taken the editorship of the *Social Preparation for the Kingdom of God*, the official organ of the Church Socialist League of America. His address will be Coytesville, N. J.

THE REV. A. C. GILMOUR has accepted the rectorship of Grace Church, Vineyard Haven, Mass., succeeding the Rev. A. L. Fenderson.

THE REV. WILLIAM E. HOOKER has resigned the rectorship of St. James' Church, Poquonuck, Conn., and will engage, for the summer, in supply work in the diocese of Central New York. His address will be Sangerfield, N. Y.

THE REV. HARRY B. MARKS, formerly of the Church of the Advent, Pittsburgh, Pa., entered upon his new duties at St. James' Church, Cheboygan, Mich., on May 1st, and should be addressed at St. James' rectory, Cheboygan, Mich.

THE REV. FREDERICK C. RUFLE, rector of St. Luke's Church, Wamego, Kansas, has accepted the rectorship of St. Matthew's Church, Newton, and enters upon his duties there June 1st.

THE REV. GILBERT R. UNDERHILL has accepted the curacy of Trinity Church, Bridgeport, Conn., and began his work there May 1st. His address until further notice will be 224 Washington avenue, Bridgeport, Conn.

THE REV. E. L. WOODWARD of Anking, China has been obliged to relinquish his work for a time owing to ill health, and has accepted the rectorship of Whittle parish, Fauquier County, Virginia.

CAUTION

DEKORFF.—Caution is suggested in connection with one FEDOR F. DE KORFF, who purports to be of the Russian Orthodox faith and to be very appreciative of assistance. He has spent three weeks in Niles, Mich., and then moved on. A letter to a "wealthy sister" in Russia has been returned undelivered. Information may be obtained from Rev. G. HUNTINGTON, Trinity Rectory, Niles, Mich.

ORDINATIONS

DEACONS

NEW YORK.—On Saturday, May 2nd, at St. Michael's Church, New York City, the Bishop of Newark ordained to the diaconate Mr. STERLING J. TALBOT, presented by the Rev. F. T. Henstbridge; Mr. J. ARCHIBALD McNULTY, presented by the Rev. H. H. Hadley; Mr. ELWYN H. SPEAR, presented by the Rev. Clarence C. Clark. The Rev. John P. Peters, D.D., Ph.D., rector of the church, preached the sermon. The candidates are members of the senior class of the General Theological Seminary. Messrs. McNulty and Spear, who hold fellowships in the Seminary, will do work in the vicinity of New York. Mr. Talbot, who was ordained by the Bishop of Newark at the request of Bishop Johnson of Los Angeles, goes to China for work under Bishop Graves.

PRIESTS

NEWARK.—On Friday, May 1st, at Grace Church, Newark, N. J., the Bishop of the diocese advanced to the priesthood the Rev. E. RUPERT NOEL. The candidate was presented by Archdeacon McCleary, and the sermon was preached by the Rev. Professor Jenks of the General Theological Seminary. Assisting in the service were the Rev. Floyd W. Tomkins, Jr., and the Rev. Charles L. Gough. Mr. Noel, who spent his diaconate in charge of the parish at Ridgewood, becomes the assistant at Grace Church, Newark.

SOUTHERN VIRGINIA.—On Friday, May 1st, in St. Thomas' Church, Abingdon, Va., Bishop Randolph advanced to the priesthood the Rev. JENNINGS W. HOBSON. The Rev. Robert C. Jett, president and rector of the Virginia Episcopal School for Boys, preached the sermon, and with Archdeacon Ernest A. Rich and Rev. J. W. Canney Johnson, joined in the laying on of hands. Mr. Hobson will continue in charge of St. Thomas' Church, Abingdon, and adjacent missions.

On Monday, May 4th, the Rev. D. P. CHOCKLEY, deacon in charge of the churches in Cumberland and Powhatan counties, was advanced to the priesthood at St. John's Church, Roanoke, Va., by Bishop Randolph, assisted by Bishop Tucker. The Rev. J. W. C. Johnson preached the sermon. The Rev. Messrs. J. W. C. Johnson, Otis Mead, T. Carter Page, W. T. Roberts, and W. H. Meade, D.D., joined in the laying on of hands. Mr. Chockley, who is a native of Roanoke, will continue in charge of his present work.

DEGREES CONFERRED

GALLANDET COLLEGE FOR THE DEAF, WASHINGTON, D. C.—D.D. upon the Rev. JAMES H. CLOUD, rector of St. Thomas' Church for the Deaf, St. Louis, Mo.

DIED

BAILEY.—Entered into life on Monday, April 20, 1914, at his home in Oakmont, Pa., CHARLES BAILEY, a faithful communicant and an active member of the vestry of St. Thomas' Memorial Church, Oakmont, Pa.

"For all the saints, who from their labors rest, Who Thee by faith before the world confessed, Thy Name, O Jesu, be forever blest. Alleluia."

HUGHES.—At Los Angeles, Cal., on April 18th, WALTON GRAY HUGHES, in his seventy-fifth year. Interment at Hagerstown, Md., on May 5th.

Eternal rest grant unto him, O Lord, and let light perpetual shine upon him.

WILSON.—On April 30th, at her home in Camden, N. J., ESTHER SHOOTLEY WILSON, wife of James B. Wilson. A Requiem Eucharist was offered at St. Stephen's Church on Monday, May 4th. Interment was made at Evergreen cemetery.

May she rest in peace.

MEMORIALS

REV. W. M. CLARK, D.D.

The vestry of St. James' Church desire to express their appreciation of the life and ministry of the Rev. WILLIAM MEADE CLARK, D.D., who served this church as rector from September 1896 until he was called to meet his Pilot face to face on April 29, 1914.

Dr. Clark's ministry was marked by his absolute fidelity to the people whom God had commissioned him to lead, and by the emphasis which he laid upon the great fundamental and saving fact of the life, and death, and Resurrection of our Lord and Saviour, Jesus Christ.

While he was keenly interested in the spread of the Gospel, he did not make the mistake of substituting method for motive, but by his life and preaching ever held up Christ, the personal Saviour, as the only One through whom men and women can be restored to the image of God.

He preached Christ with sympathy and with power, interpreting His life and words to those who heard him. He lived Christ, translating His life and words into daily life as he went in and out among men and women.

To him, his ministry was a divinely given opportunity, and his life, a God sent trust. In every happening of sorrow, or joy, or pain, or blessing, he saw and recognized the hand of God, and even when it brought suffering and distress, it was always to him a hand of love.

And the vestry make this record of the fact that in the death of Dr. Clark we have lost a brave and honest Christian, a loyal minister of God, one who knew and taught the loving kindness of the Lord, and of whom all men took note that he had been with Jesus. His work for his Master extended far beyond the bounds of his own congregation and his own Church, reached the men and the women of the whole city, and touched all who knew him in this and other states. Every one in need of a friend for kindness or for counsel could come to him, and he would not come in vain.

When the dust returns to the earth as it was, it is only the day's work that is done for such a dauntless soul. As the spirit returns unto God who gave it, another day begins, and the work here goes on in lives made richer by his presence.

The vestry extend to his wife and daughter their tenderest sympathy, and it is resolved that a copy of this minute be sent to them with the assurance that they are not alone in their loss.

Extract from the minutes of the meeting of the vestry of St. James' P. E. Church, Richmond, Va., held on May 5, 1914.

PRESTON COCKE,

Registrar.

REV. ROBERT DOHERTY, S.T.D.

The Rev. ROBERT DOHERTY, S.T.D., priest of the district of South Dakota, died in Omaha, Neb., on Friday in Easter Week, after a year's illness.

Robert Doherty was born on the 16th of March, 1844, at Belturbet, on Loch Erin, County Cavern, in the North of Ireland. He studied at Trinity College, Toronto, Canada, receiving the degrees of Bachelor of Arts in 1872, of Master of Arts in 1875, and the honorary degree of Doctor of Sacred Theology in 1884. He was ordered deacon by Bishop Bethune in 1872, and advanced to the priesthood on St. Luke's Day, 1873, in Trinity Cathedral, Omaha, Neb. During the years 1874 and 1875 he was rector of St. Stephen's Church, Grand Island, Neb., and from 1876 to 1898 he was of Brownell Hall, and a Canon of Trinity Cathedral, Omaha. The rest of his ministry was spent in the missionary district of South Dakota, where he was rector for ten years of Christ Church, Yankton, and for five years of the Church of the Redeemer, Flandreau. For many years he sat in General Convention; and at the time of his death was president of the council of advice, and an examining chaplain of the district of South Dakota.

Courty gentleman of the old school; ripe and sound scholar—above all, "Good and Faithful Servant," how greatly he will be missed from all councils and other Church gatherings in South Dakota! The Church loved to honor him, knowing that in so doing she honored herself. During his fifteen years of ministry in this district, he held every office in the gift of the convocation or of the Bishop.

The Doctor's last public utterance was characteristic of his long career. It was at the convocation at Mitchell last June, when in defiance of physician and friends, he insisted upon rising to eulogize the ladies who had provided for the entertainment of the delegates. His quaint humor on that occasion, his delightful gallantry, his deep earnestness, so free from the faintest tinge of cant, will never be forgotten by those who listened to him.

He has gone, and we in South Dakota may hardly hope to "look upon his like again." But he whose faith was so firm and strong would be the first to remind us of our close intimacy

with him in the Master, whom so long and so well he served, in the Communion of Saints.

"O blest Communion, fellowship divine;
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Alleluia." G. B., Jr.

REV. HENRY HAGUE

The undersigned, appointed a committee to draft resolutions in regard to the death of the Rev. HENRY HAGUE, presbyter, deceased April 25, 1914, submit the following minute:

This minute records the sincere regard and respect in which his brethren of the clergy held the late Henry Hague, rector for thirty-two years of St. Matthew's Church, Worcester, Mass.

We cherish the memory of his quiet, kindly nature, his love of things human, his cordial, generous hospitality, his brave, strong, Christian character, his life of duty well done for Church and city.

We desire to record the Rev. Mr. Hague's faithful service as Dean of the convocation of Worcester, as a member of the Standing Committee and the board of missions of the diocese, and his valuable help in the organization of the diocese of Western Massachusetts.

Faithful to the best ideals of the priesthood, active and zealous in the broader fields of the diocese and the Church at large, beloved by the people of St. Matthew's whom he served so many years, a devoted husband and father, he has "finished the course and kept the faith" with full assurance of the rich inheritance in the life to come.

THOMAS FREDERICK DAVIES,
Bishop of Western Massachusetts.

WALTON S. DANKER,
Rector of St. John's, Worcester.

KINSLEY BLODGETT,
Rector of St. Mark's, Worcester.

LEWIS G. MORRIS,
Rector of All Saints', Worcester.

MISS ELEANOR LEWIN

At a stated meeting of the executive committee of the G. F. S. A., held on May 7, 1914, the following resolution was unanimously adopted:

WHEREAS, It has pleased Almighty God to take to Himself the soul of our beloved friend and fellow-worker, Miss ELEANOR LEWIN, for two years our faithful and efficient extension secretary of the Girls' Friendly Society in America, be it

Resolved, That the executive committee desire to put on record their sense of loss, and their appreciation of her faithful work, and to express their sympathy to her family. Of a rare and loving personality, she won friends for her work easily, and gave herself to it generously and faithfully, and has left us an example of great devotion to duty, of the beauty of holiness, and of unselfish love in every relation of life. Be it further

Resolved, That this minute be printed in the Record and Quarterly and the Church papers, and a copy sent to her family.

JULIA L. SCHULTE,

May 7, 1914. General Secretary, G. F. S. A.

RETREATS

KEMPER HALL.—A retreat for ladies will be held at Kemper Hall, Kenosha, Wis., June 16th to 20th. Conductor, Father Spence Burton, S.S.J.E. Please notify the Mother Superior before June 12th.

MASSACHUSETTS.—A retreat for priests from Monday, June 1st, to Friday, June 5th, at Foxboro, near Boston. Conductor, Rev. Father Bull, S.S.J.E. The retreat will be held at the Society's House, at St. Augustine's Farm. Apply to Rev. Father Superior, S.S.J.E., 33 Bowdoin street, Boston, Mass.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergyman in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST WANTED to take charge of a parish for June, July, and August, in a large eastern city. Three daily services. Stipend \$100

per month, and use of clergy house if desired. Address "REGISTRAR," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—At once a young, active priest, fond of work, as second assistant for St. John the Evangelist's, Montreal. Daily Eucharist. Vestments. Apply Rev. ARTHUR FRENCH, 91 Ontario street West, Montreal, Canada.

WANTED.—Priest, Catholic, July 19th to August 30th inclusive. Near New York. Three Sunday services; two mid-week celebrations. \$70. Address AMBI, care LIVING CHURCH, Milwaukee, Wis.

WANTED.—September 1st, assistant, large parish in Middle West. Strong, energetic, capable, acceptable preacher. Attractive work. State salary. Address S, care LIVING CHURCH, Milwaukee, Wis.

WANTED.—A priest, unmarried, to assist in parish and school work. Must be good Churchman. Address A, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

A YOUNG, successful, active, married clergyman desires change of environment. Address MODERATE CHURCHMAN, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

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ORGANIST - CHOIRMASTER — Twelve years experience, boy and mixed choirs. Highest type Church music, of Anglican chanting, expert in Plainsong. Exceptional recommendations of status and for Churchly style from clergy and musicians. Would want field for teaching—organ, piano, theory. Holding position in large College for women. Devout Churchman. Address, REVERENCE, care LIVING CHURCH, Milwaukee, Wis.

WANTED.—Position as organist and choir-master. Young man, concert organist, played at Festival Hall, St. Louis, as one of the world's eighty organists in 1904. Pupil of Alexandre Guilmant, Paris. Churchman. Desires position in large city church. Good reasons for change. Best of references from present position. Address "CONCERT ORGANIST," care LIVING CHURCH, Milwaukee, Wis.

CHURCH WORKER, parochial, institutional, secretarial experience, desires responsible position in parish, mission, or institution, or would take summer work. Bishop and clergy recommendation. Address KATHERINE, care LIVING CHURCH, Milwaukee, Wis.

THEOLOGICAL STUDENT in Seminary. Graduate in Arts of Eastern College, desires remunerative employment for summer months. Tutoring or companion. Willing to travel. Address W. C. L., 271 Sackett street, Brooklyn, New York.

THEOLOGICAL student and Churchman desires camp work or tutoring. Will go abroad. Address "J," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—Widow desires entire charge of two well-bred, teachable children for summer. Mother's care and pleasant home promised. Address H. C., Box 114, Centerville, Md.

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Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

APPEAL FOR THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

Legal Title, "General Clergy Relief Fund." National, official, incorporated. Accounts audited quarterly. Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings solicited.

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See interesting Report to General Convention with "Message of Trustees" and Tables.

GENERAL CLERGY RELIEF FUND,

ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
Church House, Philadelphia.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 1625 Locust street, Philadelphia.

MONEY TO LOAN

to build churches, rectories, etc. Seven years time: five per cent. Also gifts to finish a church building. Address REV. J. NEWTON PERKINS, Secretary, 281 Fourth avenue, New York.

APPEALS

ST. AUGUSTINE'S SCHOOL, RALEIGH, N. C.
Church School for Colored Young Men and Women

Because of general financial conditions there has been a great falling off in the offerings for the work of the school. Appeal is now made to help out in this emergency. Nearly four hundred pupils. Better work than ever before in collegiate, normal, and industrial departments. Graduates at work in nearly every diocese of the South.

This appeal has the endorsement of the American Church Institute for Negroes.

A. B. HUNTER, Principal and Treasurer, Raleigh, N. C.

ST. JAMES' CHURCH, MANITOWOC, WIS.

May I appeal through your columns for aid in a work which might fitly stand as a memorial to the late Bishop Grafton of Fond du Lac?

Fourteen years ago it was found necessary to transfer the location of St. James' Church, Manitowoc, Wis., to a site more within the residential area. The rector at that time—acting on promises of support, many of which were not fulfilled—erected a magnificent structure at the cost of \$30,000, practically the entire amount of which the congregation was forced to assume as a debt.

Through stress of circumstances the rector resigned, and the congregation was left alone, without guidance, the annual interest on the debt making it impossible to retain the services of a rector for any length of time.

Bishop Grafton was deeply interested in this parish, feeling that the congregation had been wronged, and he contributed very liberally from time to time. Once he saved the building from being sold under sheriff's sale.

At his last visit here the Bishop expressed the hope that the debt would soon be satisfied, a rectory provided, and that his next visit would be to consecrate the church. Had he lived he would have spared no efforts for this end, but God in His Wisdom called him before this could be accomplished.

Of the original debt \$2,500 remains, and we need \$3,000 immediately for a rectory.

The work is important; Manitowoc has a population of 14,000, and St. James' is the only Anglican church in the town. The possibilities are tremendous if circumstances enable a rector to remain, the work consolidated, and the Church assume its rightful position in the life of this town.

This appeal is made in the hope that friends of the late Bishop will complete the work his death left unfinished, and be a tribute to the memory of one whose life was spent absolutely in the service of his Master, in His Church.

(Rev.) WILLIAM J. VINCENT.

501 North Sixth street, Manitowoc, Wis.

"I most gladly and heartily endorse the above appeal, in the hope that the necessary funds may be provided."

REGINALD H. WELLER,

Bishop of Fond du Lac.

BISHOP PAYNE DIVINITY SCHOOL

The buildings of the Bishop Payne Divinity School, Petersburg, Va., are sadly in need of repairs which will cost \$1,000.

The school also needs a small and inexpensive settlement house, to be erected in the negro section of this city, which would enable the students to do most valuable work among a destitute class of their people, and at the same time have the training which such work conducted under the guidance of the faculty would give. The workers are ready, and the work to be done is doubly needed. Such a building, with lot, might be had for \$1,500. It is most important that these needs should be supplied before the session opens in September.

Contributions should be sent to the American Church Institute for Negroes, 416 Lafayette street, New York, or to Wm. L. Zimmer, treasurer of the school.

C. B. BRYAN, Principal.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE CHURCH AT WORK

NEW CHURCH AT SOUTH BEND, WASH.

THE NEW St. John's Church, South Bend, Wash. (Rev. A. M. Frost, rector), was dedicated on the Fourth Sunday in Lent by Bishop Keator. The church, which cost \$6,000, is a frame building, with a seating capacity of 250, and with vestry and priest's rooms attached. The guild hall in the basement is fitted with a kitchen. The interior decorations are in the plain mission style.

Several beautiful and costly gifts have been received, including a complete set of communion vessels in a case, on which appears the inscription: "Ad Gloriam Dei. Presented to St. John's Episcopal Church, South

ladies in the parish house, and there were a number of informal speeches appropriate to the occasion.

The Rev. Frederick M. Kirkus of Delaware, acted as master of ceremonies, and made the first address, speaking in behalf of the clerical brotherhood of Delaware. He presented Mr. Schouler with a beautiful gold cross, as a token of their affection and esteem.

Bishop Adams gave earnest testimony to Mr. Schouler's high character and splendid work in the parish and diocese. Then Mr. Henry L. Constable, a member of the parish, spoke in behalf of his fellow parishioners, and presented Mr. Schouler with a purse of

Rev. Thomas Fielding Scott was named as the Bishop of Oregon, Washington, and Idaho.

The first convocation was held at Oregon City in August of that year, with three Churchmen present. Bishop Scott died in 1867, following a highly successful episcopate. The Rev. B. Wister Morris was elected Bishop in 1868, and had charge of the work in Oregon and Washington. He died at the age of 86 years on the eve of Palm Sunday, 1906.

The diocesan convention elected the Rev. Charles Scadding as Bishop in 1906. The General Convention of 1907 made Eastern Oregon a missionary district, and by this act the diocese of Oregon was limited to the portion of the state lying west of the Cascade mountains.

The present diocese of Oregon is twice the size of the diocese of Ohio, and has 13 self-supporting parishes and 36 missions. In 1906 there were 15 clergymen, and at the present time there are 30.



ST. JOHN'S CHURCH, SOUTH BEND, WASH.

Bend, Wash., by the parishioners of St. John's Episcopal Church, Dubuque, Iowa, as a token of their love and appreciation of their former rector, the Rev. William Frederick Keator, Bishop of Olympia, Advent 1913."

There have also been given a sanctuary lamp, a sanctus bell, lectern, and stone font. On Maundy Thursday the rector was presented by his parishioners with a full set of Eucharistic vestments, as a mark of their esteem.

The mission was started in April of last year by Mr. Frost, with 18 members. The membership has increased during that short period to over 180. Mr. Frost drew the plans for the new church.

REV. WM. SCHOULER CELEBRATES FIFTIETH ANNIVERSARY

A NOTABLE event in the diocese of Easton was the fiftieth anniversary of the ordination to the diaconate of the Rev. William Schouler, held in Trinity parish, Elkton, Md., of which he has been the rector for thirty-four years, on May 15th.

There were present the Bishop of Easton, twelve members of the clerical brotherhood of the diocese, of which Mr. Schouler has been a member for many years, several of the neighboring clergy, and a large number of parishioners.

The commemoration began with the service in the church, consisting of Morning Prayer, Holy Communion, and sermon. Bishop Adams was the celebrant, and the Rev. Hamilton B. Phelps, formerly rector at Newark, Del., was the preacher. The service was followed by a luncheon served by the

gold. To these addresses Mr. Schouler made suitable response.

A letter was read from Bishop Kinsman, recalling interesting associations that Mr. Schouler had had with the diocese of New Hampshire, and with St. Paul's School, Concord. Addresses were also made by the Rev. Giles B. Cooke of Virginia, and the Rev. Frederick W. Neve, widely known throughout the Church, as "the Archdeacon of the Blue Ridge."

Mr. Schouler, in spite of his long term of service in the ministry, is still in excellent health and is doing good work for the Church in Elkton.

SIXTIETH ANNIVERSARY OF THE CHURCH IN OREGON

THE SIXTIETH anniversary of the establishment of the Church in Oregon will be celebrated this year. At Portland the programme opens on June 2nd, and continues until June 7th. Special services and meetings will be held at various places during the summer and autumn. An effort will be made to increase the Bishop Morris jubilee fund from \$2,000, the present amount, to \$10,000. The interest is available for Church extension work. The Church has had a remarkable growth in Oregon, especially during the past few years, and many of the missions in the more important places are striving towards self-support.

Church work in Oregon really began in 1851, when a service was held in Portland by the Rev. William Richmond, who came to Oregon from New York by the Isthmus of Panama, on a leave of absence. In 1854 the

GOLDEN WEDDING OF INDIANA RECTOR

THE REV. AND MRS. WILLIAM CROSSMAN OTTE, of Bedford, Ind., celebrated their golden wedding on Saturday, May 2nd, with a reception at the rectory of St. John's Church, attended by their four sons and a large number of friends. They were the recipients of much felicitation upon the happy event, Mr. Otte, who has been rector of St. John's Church since August, 1906, having endeared himself to a large number of people both within and without his parish. Mr. Otte will also celebrate the twenty-fifth anniversary of his ordination to the priesthood this year.

DEATH OF REV. R. L. WILSON

THE REV. ROBERT LEE WILSON (colored), priest in charge of St. Luke's Church, Springfield, Ill., entered into rest on Friday, May 1st, at the rectory. The funeral took place from St. Luke's Church on Monday, May 4th. Bishop Osborne, assisted by the white priests of the city, officiated. The church was filled with a large congregation of the most prominent colored people of the city. The Bishop made a short address and St. Paul's vested choir furnished the music. His body was taken to his old home and parish of Our Merciful Saviour, Louisville, Ky., where the interment took place on Tuesday. Mr. Wilson, who was ordained deacon in 1891 by Bishop Dudley, and priest in 1907, by Bishop Woodcock, had done a faithful and excellent work at St. Luke's and was held in high esteem by both white and colored people. A Requiem Eucharist for him and for the Rev. Dr. Gray, who died on April 2nd, in London, was celebrated by the Bishop in St. Paul's Church, on Tuesday, May 5th.

ILLNESS OF BISHOP PADDOCK

BISHOP PADDOCK of Eastern Oregon has been ill for several weeks at the Good Samaritan Hospital in Portland, Ore., from influenza and nervous breakdown, caused by hard work and exposure. He is still very weak, but is recovering slowly, and no serious complications are looked for. Bishop Scadding of Oregon has taken over his most important work until his recovery.

DEATH OF REV. SAMUEL MORAN

THE REV. SAMUEL MORAN, rector of St. James' Church, Boardman, Ohio, died in Brooklyn, N. Y., on Friday, May 1st. The funeral was held, and the interment made, at Kensico, N. Y., on May 4th.

Mr. Moran was graduated from the General Theological Seminary in 1872. He was ordained to the diaconate in that year by Bishop Horatio Potter, and was advanced to the priesthood in 1873 by Bishop Whitehouse. Before assuming the rectorship of the church at Boardman, he was in charge of the churches of St. John and the Incarnation and St. Michael and All Angels', Tallahassee, Fla. While there he was a member of the Standing Committee and an examining chaplain, and was also a deputy to General Convention from the diocese of Florida.

NEW CHURCH DEDICATED AT VACAVILLE, CAL.

ON THE Third Sunday after Easter the Bishop of Sacramento dedicated the new church of the Epiphany, Vacaville (Rev. W. L. Clark, priest in charge). The building is a handsome and substantial structure, excellently finished and furnished. It is of reinforced concrete with Spanish tile roof, and cost \$3,500 exclusive of furnishings. The seating capacity is almost 200. The interior is handsomely finished in oak. An art window was donated by Mrs. Harding, formerly a resident of Vacaville, but now of San Francisco. This window is valued at \$1,000.

CENTENNIAL OF A VIRGINIA PARISH

ON MONDAY, May 4th, the congregation of Monumental Church, Richmond, Va., celebrated the hundredth anniversary of the consecration of the church, which was built in memory of seventy-two persons who perished in the burning of the old Richmond Theatre. At the opening service the Rev. W. H. Wilmer, D. D., delivered the memorial sermon from the same pulpit a hundred years after the Rev. C. Breckenridge Wilmer, D.D., rector of St. Luke's Church, Atlanta, Ga., a grandson of the first preacher, delivered the second memorial sermon. Among those present were many state and city officials. Among the clergy present, and assisting the rector, the Rev. J. W. Morris, D.D., were the Rev. J. J. Gravatt, D.D., the Rev. W. Dudley Powers, D.D., the Rev. J. Y. Downman, D.D., the Rev. W. Russell Bowie, and the Rev. S. Roger Tyler. The offerings were for the endowment fund of Memorial Church.

AN HISTORICAL REMINISCENCE

BISHOP HALL, of Vermont, writing under date of May 6th, recalls the day as the forty-fourth anniversary of his reception as a novice at Cowley. "There were then," he writes, "three professed fathers, Father Benson, Father Grafton, and Father O'Neill. Father Prescott was professed that day, and four of us were admitted as novices, Father Page, Father Darby, Father Greateed, and myself. Father Greateed was never professed, and after awhile retired from the society. He is still living, has a parish near London. But he, with myself and Father Benson (who alone is at Cowley), are the only ones of the eight still-on-earth."

FLOOD RELIEF IN SOUTHERN OHIO

THE BISHOP and Cathedral Chapter of Southern Ohio have issued a Statement of Receipts and Disbursements for Flood Relief in that diocese, which was the greatest sufferer in the unprecedented floods of last spring. There was contributed from all sources, through Church agencies, \$22,036.76, and the disbursements equal that amount, ex-

ceeded for repairs to churches and contents, for making good certain losses of clergy and others, for paying salaries during the time when parishes could not meet their obligations, etc. The principal grants were made to and through the parishes in Dayton, Hamilton, Marietta, Portsmouth, Pomeroy, and Zanesville, with lesser amounts to other places.

DEATH OF REV. J. H. DENNIS

THE REV. JAMES HOGARTH DENNIS died at his home in Portsmouth, R. I., on Monday, May 4th. At the time of his death he was rector of Holy Trinity Church, Tiverton, R. I., although he had never severed his connection with the diocese of Western New York.

Mr. Dennis was the eldest son of the late Rev. John Dennis, D.D., and a brother of the late Rev. Henry Seeley Dennis. He was born in Canoga, N. Y., and was graduated from the Genesee College at Lima, N. Y., with the class of 1860. During his college years he developed an inherited artistic talent, and for several years after graduation he pursued his art studies at the National Academy of Design in New York. Later he studied for the ministry and was ordained to the diaconate in 1872 and to the priesthood in 1874 by Bishop Cox. After ministering to the parish in Middleford, and establishing a mission at Victor, he accepted the rectorship of St. James' Church, Rochester, where he served for twenty-five years. His parochial work here, as among the fisherfolk of Tiverton and the mill workers of Fall River, was one of willing sacrifice for his kind, but it was a sacrifice which will cause thousands to hallow his memory, for in the fullness of his charity he took no thought of self. Throughout his long and busy ministerial life Mr. Dennis continued his artistic work. He was one of the founders, and the first president, of the Rochester Art Club, and several of his latest canvases were shown at the club's recent exhibition. Many of his paintings are in Rochester as well as in New England homes. Mr. Dennis was unmarried; he is survived by two brothers, John Dennis and Richard H. Dennis of Rochester, and two sisters, Mrs. Francis D. Hodgson of Newark, N. J., and Miss Jennie Dennis of Portsmouth, R. I.

EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.

AT THE annual meeting of St. John's society, held on May 5th, the following-named officers were elected for the year 1914-15: President, Lewis B. Whittemore of Hartford, Conn.; Missionary Secretary, Norman B. Nash of Cambridge, Mass.; Secretary, Malcolm E. Peabody of Groton, Mass., and Treasurer, John Warren Day of East Boston, Mass. Dr. Kellner was re-elected as faculty member of the executive committee. The following graduates of the school were assigned equal portions of the society's income annually awarded to missions: The Rev. Oliver Kingman, 1912, at Marble, Colo.; the Rev. William J. Gordon, 1907, at Leaksville, N. C., and the Rev. Lloyd B. Thomas, 1906, at Carson, Nev.

Charles Russell Peck of Boston has been awarded the Salmon Wheaton Prize for excellence in reading. This prize, the income of \$1,000, is competed for annually by the members of the senior class, and consists of reading from the Old and New Testament, and from the Book of Common Prayer. Daniel R. Magruder, Jr., of Cambridge, received honorable mention. The judges, all laymen in accordance with the terms of the gift, were Walter J. Clemson of Taunton, Francis B. Sears of Boston, and J. Grafton Minot of Boston. The contest was held

Wednesday afternoon, May 6th, in the school chapel.

The school has recently received a fine portrait of Bishop Lawrence, painted by his daughter, Mrs. Harold Peabody. The portrait has been hung in Paine Memorial Hall.

The members of the senior class have announced the work which they plan to take up after graduation in June. Mr. W. P. Roberts of Brooklyn, N. Y., plans to go to China to work under Bishop Roots, 1890, of Hankow; the Rev. I. Harding Hughes of Raleigh, N. C., will become a master at St. Mark's School, under Dr. W. G. Thayer, 1889. The rest of the class will commence as curates in the following parishes: Rolfe P. Crum of Cleveland, Ohio, at Trinity Church, Buffalo, N. Y.; C. W. Findlay with the Rev. Holmes Whitmore, 1898, St. Paul's, Milwaukee, Wis.; William A. Lawrence of Boston with the Rev. Arthur Moulton, 1900, Grace Church, Lawrence, Mass.; D. R. Magruder, Jr., of Cambridge with the Rev. George S. Fiske, 1898, at St. Andrew's, Orient Heights, Mass.; C. R. Peck at Trinity Church, Newport, R. I.; H. K. Sherrill of Brooklyn, N. Y., at Trinity Church, Boston, and John W. Suter, Jr., at St. Ann's Church, Lowell. The Rev. H. S. Wilkinson, who returned to the school this year to complete work for his degree, is rector of Emmanuel Church, West Roxbury.

Mr. George Wharton Pepper of Philadelphia spoke at the school on May 8th. His subject was "The Fundamental Faith and the Twentieth Century Man." The occasion of Mr. Pepper's address was Founder's Day, the service and address being held in St. John's Memorial Chapel.

REV. P. W. SPRAGUE CELEBRATES THIRTIETH ANNIVERSARY

THE REV. PHILIP W. SPRAGUE celebrated the thirtieth anniversary of his rectorship of St. John's Church, Charlestown, Mass., during the week beginning May 3rd. On Sunday morning he preached an anniversary sermon, and in the evening he told of his training for the ministry, of the happiness which his chosen calling afforded him, and of the many societies which have played their part in building up the parish. The programme on the following Wednesday night, which was of a social character, included a poem written for the occasion by the Rev. Dr. Frederick Palmer, which was read by Waldo P. Cutler; and addresses by the Rev. Dr. D. D. Addison of Brookline, the Rev. Everett C. Herrick of the Baptist church, Dean Rousmaniere of St. Paul's Cathedral, the Rev. Murray W. Dewart of Winchester, and the Rev. Dr. Palmer. Mr. Sprague was presented with a handsome stole.

DEATH OF REV. ROBT. DOHERTY, D.D.

THE REV. ROBERT DOHERTY, D.D., died on April 16th at Omaha, Neb. He had been in ill health for some time, but his illness only assumed an acute form about three months ago.

The funeral was held from Trinity Cathedral, Omaha, on Sunday afternoon, April 19th. The clergy participating included the Very Rev. James Tancock, Dean of the Cathedral, the Rev. James Henderson, and the Rev. F. B. Barnett, representing the missionary district of South Dakota, and the Rev. T. J. Mackay, the latter taking the service at the grave. Other Omaha clergy present included the Rev. John Williams, the Rev. George S. Southworth, and the Rev. J. A. Williams.

Dr. Doherty was born on March 16th, 1844, at Belurhet, on Loch Erin, County Cavern, in the North of Ireland. He studied at Trinity College, Toronto, Canada, receiving the degrees of Bachelor of Arts in 1872, of Master of Arts in 1875, and the honorary

degree of Doctor of Sacred Theology in 1884. He was ordered deacon in 1872, and advanced to the priesthood the following year, by Bishop Bethune. During the years 1874 and 1875 he was rector of St. Stephen's Church, Grand Island, Neb., and from 1876 to 1898 he was chaplain of Brownell Hall, and a Canon of Trinity Cathedral, Omaha. He was married in Trinity Cathedral in 1876. The rest of his ministry was spent in the missionary district of South Dakota, where he was rector of Christ Church, Yankton, for ten years, and for five years of the Church of the Redeemer, Flandreau. For many years he sat in General Convention, and at the time of his death was president of the council of advice, and an examining chaplain of the district of South Dakota.

BISHOP OF VIRGINIA CONVALESCENT

THE BISHOP OF VIRGINIA, who has been ill since December, has so improved in health that he has resumed part of his work in his diocese, and made his first spring visitation on the Second Sunday after Easter. His confirmations were administered by Bishops of adjoining dioceses during his illness.

MEMORIALS AND GIFTS

CHRIST CHURCH, Norwalk, Ohio, has received a chancel rail of panelled oak, with sliding brass gate, the gift of Mrs. Lillian Selleck of Stratford, as a memorial to her parents.

ON APRIL 29th, the Rev. Dr. van Allen of Boston, at the request of the All-Around Dickens Club of Boston, blessed a bed given by that organization to the Children's Hospital, under the charge of the Sisters of St. Margaret, as a Dickens Memorial. The Rev. E. A. Horton, chaplain of the Massachusetts Senate, made the address.

AT CHRIST CHURCH, Green Bay, Wis. (Rev. J. F. Kieb, rector), a handsome set of brass ornaments was recently blessed for use on the altar of the chapel of the Holy Ghost. The crucifix and two eucharistic lights were given by the Elmer Hall family, in memory of their daughter, Olive J. Hall, and the candelabra are a memorial of Maria Jane Wheelock, one of the first infants baptized in the old mission, over 85 years ago.

UNDER the will of the late Mrs. Catherine Ives Hicks, a communicant of Grace Church, Stafford Springs, Conn. (Rev. Percy V. Norwood, rector), her residence adjacent to the church, with all its furnishings, is given to the missionary society of the diocese to be used as a rectory. In addition, one-half the residue of her estate is left in trust for the benefit of the parish. This will probably amount to \$20,000.

ON EASTER DAY, at St. John's Church, Versailles, Ky., the rector, the Rev. J. M. Maxon, dedicated a beautiful silver communion set, given in memory of Mrs. Rebecca Tevis Hart, by her daughter, Susanna Preston Hart Camden; a window, given in memory of Mrs. Lucretia E. L. Amsden, by Mrs. Alice P. Amsden; and a book rest and Prayer Book, given in memory of John L. Amsden by St. John's Sunday school, of which Mr. Camden was the superintendent for many years.

BY THE WILL of the late Rev. Dr. Andrew Gray, St. Stephen's College, Annandale, N. Y., which conferred upon him the degree of Doctor of Divinity, has been made the legatee of the remainder of his estate, after the payment of several small bequests to relatives. The amount will be considerable, and is designated to found a scholarship to be known as the "Andrew Gray scholarship," and the income is to be used to help students preparing for the sacred ministry.

A VERY large and beautiful stained glass window was unveiled in Christ Church, Baltimore (Rev. E. B. Niver, D.D., rector), on

the Third Sunday after Easter. It is the gift of Dr. William H. Baltzell of Wellesley, Mass., formerly of Baltimore, as a memorial to his father and mother, and his brother, Dr. Frank Baltzell, a former organist at Christ Church. The window, which is located in the east transept, is in three sections, each depicting two scenes in the life of Christ; one, The Agony in the Garden and the Crucifixion; the second, The Descent from the Cross and the Resurrection, and the third, Visit of the Three Marys to the Tomb and the Appearance of Christ to Mary Magdalene. The window was made in England, and was designed by Percy Bacon of London.

ON EASTER DAY a silver flagon was presented to Emmanuel Church, West Roxbury, Boston, Mass., by the Misses Widmer and Frederick T. Widmer, in memory of their mother. It stands twelve inches high, and is surmounted by a Passion cross, and is similar in design to the chalice. It bears the following inscription: "Emmanuel Church, West Roxbury, Easter Day, April 12, 1914. In loving memory of Jane C. Widmer, given by her children, Grace N. Widmer, Elizabeth Widmer, Frederick T. Widmer." The bowl also bears the quotations in ecclesiastical script: "This is My blood," "Do this in remembrance of Me." In June Mr. and Mrs. J. H. Quincy will present a Bishop's chair, in gratitude for God's many mercies, and Mr. and Mrs. O. S. Hyde will give a new credence, in memory of their son, who would then have reached his twenty-first year had he lived.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Meeting of New Haven County Convocation—Berkeley Commencement

THE 291st meeting of the New Haven County convocation was held at St. Paul's

Church, Wallingford, on Tuesday, May 5th. The morning session began with a celebration of the Holy Communion, with Dean A. P. Greenleaf as celebrant. The Rev. John Townsend was the preacher. The afternoon session was taken up with business, and the reading and discussion of the Rev. W. P. Downe's paper on "Method in Social Church Work To-day."

THE ANNUAL reunion of the alumni of Berkeley Divinity School, with the commemoration of the sixtieth anniversary, will be held on Tuesday, June 2nd. At the service in the chapel the preacher will be the Rt. Rev. Edwin Stevens Lines, D.D., of the class of 1874, and president of the alumni. The alumni dinner will be served in the evening. The ordination will be held on Wednesday, June 3rd, and the Rt. Rev. Anthony Mitchell, D.D., Bishop of Aberdeen and Orkney, will be the preacher.

FOND DU LAC

R. H. WELLER, D.D. Bishop

Dean Bell at Cathedral—Other News

THE VERY REV. BERNARD I. BELL entered upon his duties as Dean of St. Paul's Cathedral, Fond du Lac, on the Feast of SS. Philip and James.

THE REV. JOHN W. GREENWOOD has been rector of Trinity Church, Oshkosh, for over twenty-nine years. At the recent annual meeting of the parish it was unanimously agreed that for the future, in order to conserve his energy and enable him to continue his ministry in the parish, there be added to the rector's vacation each year the months of May, June, and July, or such portions thereof as he may choose. Mr. Greenwood insisted, against the expressed wishes of his parishioners, that under the arrangement he should

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surrender his salary for such vacation as he may take in addition to the month of August.

At the annual meeting of St. John's parish, Wausau (the Rev. John Lloyd, rector), a committee was appointed to arrange for the building of a new church, in place of the frame structure now in use. The plans suggested are somewhat on the lines of St. Mark's Church, Milwaukee. Sufficient pledges have already been given to assure the erection of a new building.

ANOTHER PARISH which has decided on building a new church is St. Peter's, Sheboygan Falls (Rev. N. D. Stanley, vicar). For a parish of only 80 communicants, the Easter offering of \$926 for the building fund, speaks of keen interest, determination, and sacrifice. Low Sunday was the fiftieth anniversary of the first Church service held in Sheboygan Falls. Mr. Stanley has spent the whole of his priesthood, in addition to one year as deacon, twenty-nine years in all, as vicar of St. Peter's.

THE RECTOR of Grace Church, Sheboygan, the Rev. A. Parker Curtiss, is famed throughout the diocese for his work among boys. His use of the Boy Scout system has proved its wonderful possibilities. One of his latest steps in this connection is the purchase of a ten-acre tract of land, five miles from the city, in the Black River district, to serve as headquarters for the Scouts when on their "hikes." The boys have already almost completed the erection of a log cabin, cutting and hauling logs for the purpose.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop
Northern Deanery Meets at Westfield

THE NORTHERN DEANERY met recently at St. James' Church, Westfield. The Bishop was present, and there was a full attendance of the clergy of the deanery. At the afternoon session addresses were made by the Rev. R. W. Nickel of Mansfield on "The Church and her Ways," and by the Rev. Percy R. Dix of Blossburg on "The Church and her Message." A paper was read by the Rev. A. E. Dunham, Dean of the convocation, on "Common Sense and the Book of Common Prayer." In the evening a meeting for world-wide missions was held. The Bishop presided, and a large congregation was present. Each clergyman present gave an account of missionary work he had seen personally; the Rev. John A. Miller spoke of missions in Palestine, Japan, Constantinople, and Athens; Mr. Dix spoke of work in Mexico; Mr. Schmaus of Brookland spoke on colored work in Altoona; Mr. Diehl of Wellsboro spoke of work among the mountain whites in Tennessee; Mr. Nickel of Mansfield spoke of work among immigrants.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

New Home for Colored Children—Other News

A NEW department has been added at the Church of St. Mary the Virgin, Baltimore (Rev. G. A. Griffiths, vicar), by the acquisition of a place on the Chesapeake Bay, to be used as a seaside home for colored children. The farm comprises forty acres. Fifty children will be taken at a time, for ten days, while the house is open.

THE CLERICAL ASSOCIATION of Baltimore met at the parish house of the Church of the Holy Nativity, Forest Park, Baltimore, on Monday, May 4th. The Rev. Arthur B. Kinsolving, D.D., rector of St. Paul's parish, Baltimore, made an interesting address on the subject, "The Progress of the Movement towards Reunion."

THE SIXTH annual conference of the National Association for the Advancement of

Colored People met in Baltimore, May 3rd to 5th. Many distinguished educators, social workers, and others, who are making a study of race problems, were present and made addresses. The Baltimore committee included Bishop Murray, Mr. George Dobbin Penniman, and the chairman, Mr. William F. Cochran, Jr. Dr. Howard A. Kelly, another prominent Churchman, made an address on "Color Problems of Baltimore."

ONE of the greatest movements in the history of Baltimore, known as "Home Visitation," was observed in that city on Tuesday, May 5th. It was promoted by the Baltimore City, Maryland State, and International Sunday School Association, under the auspices of the Protestant, Roman Catholic, and Jewish churches, synagogues, Sunday schools, the Pastors' Associations, St. Vincent de Paul Society, Y. M. C. A., educational, commercial, and civic organizations, etc. The work was directed by committees, including more than two hundred leaders in Baltimore, all without salary, and was handled by a few salaried specialists, sufficient to guide the plan for the several thousand voluntary workers of the various local organizations. From four to five thousand of the best local leaders were received and instructed, so that they might visit all of the homes on the one day, study the conditions and secure a record of the facts necessary for successful work. The returns showed that 408,000 were visited and 117,000 record cards filled out, and that 54 per cent. of the population is in the churches, although the U. S. census places the percentage at 43. Of the 4,600 pledged to act as visitors, nearly 4,000 responded to the call and did splendid service. As an indication of the interest the movement created in Baltimore homes, many record cards were received by mail the following day from those who were not at home when the visitors called.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop.
SAMUEL G. BARCOCK, Suffr. Bp.

Eccelesiological Society Holds Banquet—Other News

THE NEWLY established Eccelesiological Society of the Church of the Advent, Boston, held its spring banquet at the Boston Art

CAUSE AND EFFECT

Good Digestion Follows Right Food.

Indigestion and the attendant discomforts of mind and body are certain to follow continued use of improper food.

Those who are still young and robust are likely to overlook the fact that, as dropping water will wear a stone away at last, so will the use of heavy, greasy, rich food, finally cause loss of appetite and indigestion.

Fortunately many are thoughtful enough to study themselves and note the principle of cause and effect in their daily food. A N. Y. young woman writes her experience thus:

"Sometime ago I had a lot of trouble from indigestion, caused by too rich food. I got so I was unable to digest scarcely anything, and medicines seemed useless.

"A friend advised me to try Grape-Nuts food, praising it highly and as a last resort, I tried it. I am thankful to say that Grape-Nuts not only relieved me of my trouble, but built me up and strengthened my digestive organs so that I can now eat anything I desire. But I stick to Grape-Nuts."

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Women of the Cell and Cloister

By ETHEL ROLT-WHEELER. 12 full-page illustrations. Over 300 pages, handsomely cloth bound. 1.50; by mail 1.60.

Herein are given the stories and legends of eight of the most famous women of the earlier centuries. Such names as St. Brigid of Ireland; St. Catharine of Siena, whose story has been told by many different writers; Heloise, together with the beautiful love story with Abelard; St. Theresa and others.

THE YOUNG CHURCHMAN CO.,
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Club on May 4th, Bishop Babcock and the Rev. E. H. Van Etten of Trinity Church being among the clerical guests. The president of the society, Roger Clapp; Bishop Babcock; the chaplain, Father Nathess, and the vice-president, C. C. Coveney, spoke; and Dr. van Allen made an address on "The Ceremonial of the Altar." Members of several other parishes were present. A course of lectures on ecclesiology is being planned for the autumn, and a library on that subject is to be established. W. Harold Wright is secretary, and Archibald L. Cameron, treasurer.

THE REV. WILLIAM H. DEWART was instituted rector of historic Christ Church at the north end of Boston on Sunday, May 3rd. Bishop Lawrence officiated, and the rector's brother, the Rev. Murray W. Dewart of Winchester, took part in the service.

THE REV. SPENCE BURTON of the Society of St. John the Evangelist, who was quite ill in a Boston hospital for some time, has gone to England, and letters tell of a pleasant, restful trip across.

THE PATRONAL festival of the Church of St. John the Evangelist, Boston, was held in that church on May 7th, and the various acolytes' guilds of the city were invited. The Rev. Roderick J. Mooney of Attleboro preached the sermon. There was the usual reception following the service.

IT HAS been decided in this diocese to have a yearly presentation of the Woman's United Offering for 1916. The service will be held in May of each successive year. Dean Rousmaniere says in the Cathedral leaflet: "We trust it will give the opportunity for all the women of our diocese who cannot attend the triennial service to receive the inspiration and blessing which that wonderful service reveals." The service for this year will be held at the Cathedral on Thursday, May 28th.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Annual Meeting of the Woman's Auxiliary

THE ANNUAL meeting of the Woman's Auxiliary was held in St. Paul's Cathedral House, Detroit, May 4th and 5th. At this meeting very few changes were made in the officers; an increase in pledges over last year was shown, and many encouraging reports were made. A special committee announced that \$1,100 had been raised for Dr. Teusler's Hospital in Tokio, Japan, \$950 coming from personal gifts, and \$150 being a part of a special pledge of \$300 made by the diocese at the General Convention. The remainder of the \$300 was given to St. Mary's School, Shanghai, and for the work among the mountaineers and the Mormons of our country. The address of Mrs. J. E. Emerson, on Hawaii, was of interest not only because Mrs. Emerson had spent four months there last winter, but also because Mrs. Emerson's father-in-law was one of the very early missionaries to Hawaii. Dr. Sayres, the general missionary, told of his outpost work, in which sixteen churches have been built in fifteen years. Bishop Williams deplored the present deficit in payments to the Board of Missions, in which his own diocese shared, and urged the women to go home and stir up their rectors and vestries to their duties. The Bishop said that every station in the diocese but one was manned, and better manned than ever before during his bishopric. The Bishop referred to the fact that the Church in Detroit was not keeping pace with the growth of population, and that while it was true that the growth of Detroit was largely "foreign," yet our Church was able to minister unto some of them as no other body was. Especially was this true of the Italians, who came here largely unchurched, unchristianized, and in many cases uncivilized.



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"It is the purpose of this little book to try to help its readers, amid the bustle and shallowness of Church of England life, to turn in upon themselves and to see things as they really are in the mind of God; to recall them to the great truths respecting Penance that in these days are all too much forgotten or overlooked. . . . Religion is not a trapping of life: it is the life itself."

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MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. McELWAIN, D.D., Bp. Suff.

Missionary Offering of St. Paul Sunday Schools—
Other News

THE EASTER offerings of the Sunday schools in St. Paul was presented at a united service at St. John's Church on Sunday, May 3rd. Addresses were made by the rector of the parish, the Rev. J. A. Schaad, and the Rev. C. Edgar Haupt. The Rev. E. R. Woodruff, vice-president of the association, called the roll of schools, and the offering amounted to \$847.

A COMBINED meeting of the deaconries of St. Paul and Minneapolis was held at St. Paul's Church, St. Paul, on Monday, May 4th, the Rev. John Wright, D.D., presiding. Bishop Edsall celebrated the Holy Communion. The morning was devoted to a discussion of socialism, and the afternoon was given up to a meeting of the board of missions.

A MEETING of the diocesan board of missions was held in the parish house of St. Clement's Church, St. Paul, on Monday, May 4th. Both Bishops were present, and made encouraging reports of the condition of the work in the diocese. Bishop McElwain reported that the mission at Le Sueur Centre, through the efforts of the Rev. A. G. White, priest in charge, had raised \$525 at Easter, thereby reducing the debt on the church to \$2,400; also that the mortgage on St. Peter's Church, New Ulm, had been paid off, and that Mr. Amherst H. Bingham had voluntarily cancelled a note of \$1,700 which he held against the mission. The treasurer presented his annual statement, showing a balance of \$1,200 in the Episcopate fund, and a reduction of the deficit in the mission fund of \$1,100. A schedule of grants for the coming year was considered, and referred to the next meeting of the board, to be held at the conclusion of the diocesan council.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Spring Meeting of Southern Convocation at Rolla

THE SPRING meeting of the southern convocation was held in Christ Church, Rolla (Rev. H. W. Tragitt, rector), from Tuesday, May 5th, to Thursday, May 7th, inclusive. The clergy in attendance included the Rev. Messrs. Jones of Webster Groves (Dean), Clopton of Cape Girardeau, Weddell of Poplar Bluff, Woodward of Thayer, and Hogarth of Bonne Terre. The subjects for discussion were the Sunday school, the American Church, the ministry, and the duties of communicants. Wednesday evening the Rev. J. H. Lever addressed the convocation on the work of the city mission in St. Louis. The convocation was brought to a close Thursday evening with a sermon by Bishop Johnson.

MONTANA

L. R. BREWER, D.D., Bishop

Churchwomen of Diocese Do Good Work

SOME NOBLE missionary work has been done, and is being done, by Churchwomen in Montana. At Jeffers, in the Madison valley, where they have only had occasional services by a clergyman, the women have kept up the Sunday school and the guild. And now the Madison valley is soon to have a resident clergyman, who will find a splendid opportunity for work and a hearty welcome. Last July two Churchwomen living in the mountains thirty miles northeast of Helena wrote to the rector of St. Peter's, Helena, asking for help in starting a Sunday school. The letter was handed to the Archdeacon, who held a service in the district school house, with a congregation of about thirty. After the service he organized a Sunday school.



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Simple, practical sermons such as were palatable among the miners of Colorado are not easy to find. These were preached by a very successful missionary, now passed to his rest. They are appropriate for reading among simple congregations elsewhere.

NEW HALE SERMON

**Recent Work of
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By the Rev. B. S. EASTON, D.D., Ph.D., Professor of New Testament Literature at the Western Theological Seminary, Chicago. Paper, 10 cts.; by mail 12 cts.

It is impossible for ordinary readers to determine precisely what is the thought of the day in intellectual and trustworthy circles of religious thinkers on such a question as this, in any ordinary reading. Dr. Easton's short monograph gives the present stage of that thought, and is therefore a landmark such as will be a welcome guide to many interested persons.

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The women have kept it up in spite of many difficulties, and three more services were held there during the summer and fall. When the Archdeacon went there on the Sunday after Easter he baptized eleven adults and four children. Several others are to be baptized when he goes again. At Rosebud, a small town on the Yellowstone, through the devotion and perseverance of an earnest Churchwoman from Virginia, a little log church was built a number of years ago, and a Sunday school has been kept up for years. It is the only church and the only Sunday school in the community. They had the Bishop for Good Friday and Easter Day services.

NEWARK

EDWIN S. LINES, D.D., Bishop

First Annual Lenten Offering Service

A LARGE number of Sunday school scholars from various parishes in the diocese gathered at St. John's Church, Jersey City Heights, on Saturday afternoon, May 9th, for the presentation of the Lenten Sunday school offerings. Bishop Lines was assisted by the Rev. George D. Hadley, rector of the parish, the Rev. Dr. Frank B. Reazor, Archdeacon Ladd, and Archdeacon Longley. Vested junior choirs of St. John's, Jersey City; St. Stephen's, Jersey City, and St. John's, West Hoboken, were present and led the singing. The attendance was about five hundred. Addresses were made by Bishop Lines, Dr. Mary V. Glenton of China, and the Rev. Thomas A. Conover of Bernardsville, N. J. The offering amounted to \$5,312.93. It was confidently expected that this sum will be augmented by belated remittances. This service was the first of its kind ever held in the diocese.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., Bishop.

Annual Convocation of the Clergy

THE ANNUAL convocation of the clergy of New Hampshire met at Trinity Church, Claremont, on Tuesday and Wednesday, April 28th and 29th. The public meeting Tuesday evening was addressed by the Rev. Alfred P. Grint, Ph.D., on the subject of Christian unity. The Wednesday morning session was devoted to a paper by the Rev. James C. Flanders of Rochester on the subject, "A Parson's Difficulties with Questions of Marriage and Divorce."

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Tacoma Clergyman Appointed to a State Commission

THE REV. R. H. MCGINNIS, rector of the Church of the Holy Communion, Tacoma, Wash., has been elected a member of the Industrial Welfare Commission on the minimum wage of workers in laundries and dye works.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Annual Presentation of Lenten Sunday School Offerings

THE ANNUAL service for the presentation of the Lenten missionary offerings of the Sunday schools of the diocese was held at St. Stephen's Church, Providence, on Saturday afternoon, May 2nd. Large numbers of children from the city churches, and from the cities within easy reach of Providence attended. Besides the clergy of the parish there were present in the chancel the Rev. William Pressey, the Rev. F. E. Seymour of the diocesan board of religious education, and the Rev. F. B. Bartlett of Christ Chapel, Brooklyn, who made the address. Bishop Perry congratulated the children on the large

attendance, and the splendid offering presented. The offering amounted to \$3,364.

VERMONT

A. C. A. HALL, D.D., LL.D., Bishop

WM. F. WEEKS, D.D., Bp. Coadj.

Bishop Coadjutor Obligated to Rest for Six Months—Other News

THE WHOLE diocese is sympathizing with the Bishop Coadjutor in his continued ill-health. His physicians have ordered a complete cessation of all work for six months.

IN TWO parishes this month, retiring rectors are followed by their successors without any interregnum whatever. At St. Ann's Church, Richford, the Rev. W. T. Forsythe is leaving for the diocese of Maine, and is succeeded by the Rev. Elbert B. Holmes from the same diocese. At St. Paul's Church, Vergennes, the Rev. W. E. Williamson of the diocese of Massachusetts assumes the rectorship, the Rev. W. E. Hayes leaving for the diocese of California.

THE REV. F. BARNBY LEACH of Brandon has succeeded the Rev. W. T. Forsythe as editor and business manager of the diocesan paper, *The Mountain Echo*.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop

Meeting of the Piedmont Convocation

THE PIEDMONT CONVOCATION held its ninety-fourth semi-annual meeting at St. Stephen's Church, Culpeper, Va., April 27th to 29th. It began on Monday night. The Rev. Alexander Galt preached. Tuesday morning there was a business session, followed by a service, with a sermon by the Rev. W. P. Painter. At the afternoon session the Rev. Roberts Coles was elected Dean, the Rev. Kensey Johns Hammond, treasurer, and the Rev. D. Campbell Mayers, secretary. A conference was held on work among and for boys, especially in the Brotherhood of St. Paul, at which Miss Purcell of Richmond made an address. Reports were also received from various parts of the field. The service in the evening was conducted by the Rev. Messrs. Gibson and Burks, and the Rev. W. G. Pendleton preached. Wednesday morning the "Quiet Hour" for the clergy was conducted by the Rev. K. J. Hammond. Later, the Dean celebrated the Holy Communion, assisted by the rector, and the Rev. Paca Kennedy preached the sermon. At three o'clock the convocation essay on the "Relation of the Young Man to the Ministry" was read by the Rev. Frank Page, D.D. A resolution was passed requesting every member of the convocation to preach once a year on "The Christian Ministry." "Business Methods in the Parish" was chosen for the next essay, and the Rev. W. H. Burkhardt as essayist. The Dean was appointed to conduct the "Quiet Hour" at the next meeting, and the Rev. C. Braxton Bryan chosen as speaker on the occasion of the unveiling of the memorial stone marking the site of "Mountain Chapel" at Philemont. This was in connection with the acceptance of an invitation to hold the October meeting in Upperville, Va. The closing service of the convocation was a missionary one, at which an address was made by Mrs. Baird S. Cooper of Wind River reservation, Wyo., on work among the Indians.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Plans in Progress for Summer Services

ANY OF the clergy expecting to spend their summer vacation in the diocese of Western Michigan, and willing to take Sunday duty, are requested to communicate with Bishop McCormick, in order that plans may be made for holding as many and as regular services as possible in the various summer resorts.

WHEN IS FOOD PURE?

A Recent Decision of the Supreme Court Seems to Take the Teeth Out of the Pure Food Law.

The decision of the Supreme Court of the United States in what is known as "the bleached flour case" naturally gives great concern to the champions of pure food legislation. By some it is interpreted as a knock-out blow to the pure food law.

As a matter of fact the Supreme Court had to stand by a literal interpretation of the law. The Court held that every word in the pure food law must be given its true meaning. In the meantime there is nothing to be gained by adverse criticism of the Supreme Court. The remedy for the situation is in legislation that will forbid the use of any poisonous or deleterious ingredients in foods.

In the meantime the public will naturally exercise greater care in avoiding "doctored" foods the preparation of which gives any ground for suspicion that they have been preserved, or bleached, or compounded with chemicals of any kind.

There is no longer any excuse for bleaching flour or for using poisonous preservatives in any food of any description. In shredded wheat biscuit we have the whole wheat grain prepared in its purest, cleanest and most easily digested form. Shredded wheat biscuit is much more easily digested and hence much more nutritious than an ordinary loaf of whole wheat bread. There is much difference of opinion as to the digestibility of whole wheat flour bread; but when it comes to shredded wheat biscuit there is no difference of opinion among dietetic experts, for in making shredded wheat the whole wheat grain is steam-cooked at a very high temperature, is then drawn out into filmy, porous shreds, formed into little loaves and then twice baked in hot coal ovens. This process makes every particle of the whole wheat grain digestible in the human stomach.

Shredded wheat contains no yeast, no baking powder, no chemicals of any kind. It is not seasoned, or flavored, or compounded with anything—contains nothing but the pure whole wheat grain in which Nature has stored every element that is needed for building healthy tissue. Shredded wheat biscuit is a great boon to the busy housewife for the reason that it is ready-cooked and ready-to-serve and is made in the cleanest, most hygienic food factory in the world. Over a hundred thousand persons pass through the factory every year and witness every detail in the process of manufacturing shredded wheat biscuit and triscuit. Two of these biscuits, served with a little hot milk and cream, make a complete, nourishing meal on which a person can do a half day's work, and the total cost of the biscuits and milk is not over four cents.

The Churchman's Manual of Methods

A Practical Sunday School Handbook for Clerical and Lay Workers. Cloth, \$1.00 net. Postage 10 cents.

Two years ago the Montreal Diocesan Theological College adopted this book as its text book on The Art and Science of Teaching as applied to Sunday Schools. It has been found a very satisfactory work for college use. It is also the book most highly commended by the Sunday School Commission of Canada, and is now more largely used than any other throughout the Church.

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WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Annual Meeting of the G. F. S.

AT THE annual meeting of the Girls' Friendly Society, held at St. Paul's Church, Rochester, on Wednesday, May 6th, it was reported that five new branches had been formed since last September, and that the total membership is now 2,128. There are nine branches in Rochester, six in Buffalo, two in Niagara Falls, and one each in Corning, Hornell, Lyons, Olean, Silver Creek, Brockport, Palmyra, Medina, Holley, Bolivar, Geneseo, Le Roy, and Bath. The conference was opened with the Holy Communion, celebrated in St. Paul's by the rector, the Rev. W. A. R. Goodwin, assisted by Dr. W. F. Faber of Detroit. This was followed by a business meeting. In the afternoon the Rev. Dr. Faber addressed the meeting. It was voted to send the memorial fund this year to St. Elizabeth's Hospital, Shanghai.

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